



Prayer Hymns
Other Stotras

Index

Ab Soump Diya Is Jivan ka
Abheeshtadha Brahma Stotram
Aikya Mathya Sooktham
Akshara Mana Malai
Arunchala Pancha Rathnam
Aswatha Vruksha Stotram
Athma Suprabatham
Balarama Kavacham
Bhagawat Charana Stotram
Bharat Savitri
Bharatha Kavacham
Brahma Sthuthi Panchakam
Brahma Stotram [Deva Krutham]
Chathu Sloki Bhagawatam
Chathu Sloki Gita
Deivame Kathu Kolga
Dheepa Lakshmi Sthuthi
Dhenu Stotram
Durvasana Pratekara Dasakam
Ganga Sthavam
Ganga Stuti
Gangashtakam [Ananda Theertha]
Gangashtakam [Kalidasa]
Gangashtakam [Sankara]
Gangashtakam [Valmiki]

Garbha Raksha Stotram
Garuda Dandakam
Gomatha Stuti
Gomathaa Ki Aarthi
Guru Ashtakam
Guru Dasakam
Guru Devashtakam
Guru Gita ↓
Guru Paduka Panchakam
Guru Paduka Stotram
Guru Raghavendra Stotram
Guru Stotram
Guru Stuthi
Ishwara Bhajanam
Jnana Pana
Karthā Veeryarjuna Stotra
Kasi Panchakam
Lakshmana Kavacham
Maha Periyavaa Jagat Guru Ashtaka Stotram
Maithreem Bhajatha
Mangala Ashtakam
Mangalya Prarthana
Maya Varnanam [Tamil]
Mayuresa Stotram
Pancha Devatha Stotram
Panchayudha Stotram
Pandava Gita

Para Puja Stotra
Sadanana Ashtakam
Sadhana Panchakam
Sai Baba Ashtotra Sata Namavali
Sai Baba Ki Aarthi
Sai Jai Sadhaa Nanda
Sai Natha Ashtakam
Sai Natha Jaya Guru Deva
Sai Prayer
Sai Saranam Stotram
Sarpa Baadhaa Nivruthi Sloka
Sarva Mangalashtakam
Shalaa Suktham
Shatrugna Kavacham
Shirdi Sai Baba Chalisa
Sudarshana Ashtakam
Thiru Vilakku Stotram
Thodaka Ashtakam
Thulasi Aarati
Thulasi Ji Ki Aarthi
Thulasi Kavacham
Thulasi Stotram [Tamil]
Tri Sloki Gita
Tri Suparna Manthra
Vaasthu Manthras
Vande Bhagawatham
Vara Mangala Ashtakam

Vega Sethu Stotram
Vrindavana Ashtakam
Vrunda Devi Ashtaka
Yaksha Prasna
Yama Ashtakam
Yamuna Ashtakam [1]
Yamuna Ashtakam [2]

Ab Soump Diya Is Jivan Ka

[I have entrusted to you this life]
Translated by P. R. Ramachander

[This great prayer in Hindi is listed in the prayer book of Swami Shivananda Ashram, Rishi Kesh, as being sung daily. The prayer somehow tugs your heart and grants you lots of peace. A web search revealed that this prayer with modifications is used in several Ashrams of Northern part of India.]

Ab Soump Diya Is Jivan ka,
Sab bhaar tumhaare haathon men,
Sab bhaar tumhaare haathon men
Har jeet tumhaare haathon men,
Aur haar tumhaare haathon men,
Aur haar tumhaare haathon men

I have given you, Oh God,
All the burden of this life in your hands,
All the burden in your hands,
The victory is in your hands,
And the failure is in your hands,
And the failure is in your hands.

Mera nischay bas ek yahi,
Ek baar tumhe paa jaavun mein,
Ek baar tumhe paa jaavun mein,
Arpan kardun duniya bhar ka,
Sab pyaar tumhaare haathon men,
Sab pyaar tumhaare haathon men

I have but only one decision,
If once I get you in my hands,
If once I get you in my hands,
I would dedicate a world full of
Love in your hands,
Love in your hands.

Jo jagme rahun tho aise rahun,
Jo jal men kamalka phool rahe,
Jo jal men kamalka phool rahe
Mere sab guna dosh samarpit ho,
Karthar tumhaare haathon mein,
Saakar thumhaare haathon mein,
Bhagawan tumhaare haathon mein

In the world where I live, I will live,
Like a lotus flower, which is in water,
Like a lotus flower, which is in water,
Dedicating all the good and bad in me,
With responsibility of all the acts in your hands,
With responsibility of all the good in your hands,
Oh God in your hands.

Yadi manush ka mujhe Janma mile,
Tho tav charano ka pujari banu,
Tav charano ka pujari banu
Is pujak ki ek ek rag ka,
Ho taar tumhaare haathon men,
Ho taar tumhaare haathon men

If I get to be born as a human being,
I would become the worshipper of your feet,
Worshipper of your feet,
And each nerve of this worshipper,
Would be controlled by your hands,
Would be controlled by your hands.

Jab jab sansar ka kaidi banu,
Nishkaam bhaavse karma karun,
Nishkaam bhaavse karma karun
Phir anth samay men praan tajun,
Sakar tumhaare haathon men
Niraakaar tumhaare haathon men

Whenever I became a prisoner of this life,
Without desire I would do my job,
Without desire I would do my job,
And at the end I would give away my soul,
For success of action is in your hands,
And failure of action is in your hands.

Mujh mein, thuj mein bhas bhed yahi,
Main nar hoon, thum narayan ho,
Main nar hoon, thum narayan ho,
Main hoon samsaar ke hathon mein,
Samsar thumhare hathon mein,
Samsar thumhare hathon mein

Between me and you, the difference is only that,
I am a man and you are Lord Narayana,
I am a man and you are Lord Narayana,
I am in the hands of this world,
But the world is within your hands,
World is within your hands.

Udhar pathan sab mera hain,
Sarhaj thumhara hathon mein,
Sarhaj thumhara hathon mein,
Miltha hai sachha sukh keval,
Hey Ram thumharen charanom mein,
Hey Sham thumharen charanom mein

Progress and downfall all are mine,
But the crown is in your hands,
The crown is in your hands,
The real and true pleasure is only got,
Hey Rama, at your feet,
Hey Krishna, at your feet.

Vinthe hain yahi pal-pal, chin-chin,
Rahe dhyani thumhare charanom mein,
Rahe dhyani thumhare charanom mein,
Miltha hain sachha sukh keval,
Bhagawan thumhare charanon mein,
Mahadev thumhare charanon mein

The only request that I have,
Is that every moment and in every action,
My thought should be at your feet,
My thought should be at your feet,
For the real truth is got only,
At your holy feet, Oh God,
Oh great God, at your holy feet.

Vinthe hain yahi pal-pal, kshan-kshan,
Rahe dhyani thumhare charanom mein,
Rahe dhyani thumhare charanom mein,
Ab Soump Diya Is Jivan ka, Sab bhaar tumhaare haathon mein,
Sab bhaar tumhaare haathon mein,
Har jeet tumhaare haathon mein,
Aur haar tumhaare haathon mein,
Aur haar tumhaare haathon mein.

The only request that I have again and again,
Is that every moment and in every action,
My thought should be at your feet,
My thought should be at your feet,
I have given you, Oh God,
All the burden of this life in your hands,
All the burden of this life in your hands,
The victory is in your hands,
And the failure is in your hands,
And the failure is in your hands.

Abheeshtadha Brahma Stotram

[Desire Fulfilling Prayer to Lord Brahma]

Translated by P. R. Ramachander

[There are few prayers addressed to Lord Brahma. Here is a great prayer addressed to him which would fulfill all our desires.]

1. Namō Hiranya garbhaya, Brahmane, Brahma roopine,
Avijnatha swaropaya kaivalyamruthaya cha.

Salutations to Hiranya Gharbha,* who is absolute and has the form of Brahma,

Who has an unknown form and is the nectar of salvation.

* The golden generator of the universe.

2. Yam na Deva Vijananti, mano yathrapi kuntitham,
Na yathra vaak prasarathi namasthasmai chidathmane.

When devas do not understand you, then they have worries in mind,
And their voice does not advance from them, salutations to the divine soul.

3. Yoginio yam Hrudayakase pranidhanena nischala,
Jyothi roopam prapasyathi thasmai sri Brahmane nama.

When Yogis with no activity in their mental sky meditate on you,
They will see you in the form of a flame and so salutations to Lord Brahma.

4. Kaalaath paraya kaalaya swechaya purushaya cha,
Guna thraya swaropaya nama prakruthi roopine.

Oh God, who is beyond time, is time and is an independent Purusha,
Who has the form of Sathva, Rajas and Thamas, salutations to the form of Nature.

5. Vishnave sathva roopaaya Rajo roopaya Vedhase,
Thamase Rudra roopaya Sthithi sarganthakarine

Oh God who is Lord Vishnu in Satva form, Lord Brahma in Rajo form,
And Lord Rudra in the base form, Oh god who creates maintains and destroys.

6. Namō Budhi Swaropaya tridhamkruthaye nama,
Pancha thanmathra roopaya, Pancha karmendriyathmane.

Oh God of the form of intelligence Salutations to him who has three types of egos,
Who has the form of five subtle elements and who is the soul of five organs of action.

7. Namō mana swarōopaya, Pancha budhendriyathmane
Kshithyadhi pancha roopaya, namasthe vishayathmane.

Salutations to God of the form of mind, who is the soul of the five organs of knowledge,
Salutations to God who is the soul of five type of dwellings, who is also the soul of material objects.

8. Namō Brahmanda roopaya, thad antharvathine nama,
Arvaacheena paraacheena, viswarōoopaya they nama.

Salutations to God of the form of universe, salutations to god who works within it,
Salutations to God who is modern and ancient and has the form of supreme form.

9. Anithya nithya roopaya sadasadpathaye nama,
Samastha bhaktha krupayaa swechavishkrutha vighraha

Salutations to him who is stable and unstable and who exists and does not exist,
Oh God who of his own manifest s himself due to mercy to his devotees.

10. Thava niswasitham Vedaa, thavaswedho akhilam Jagath,
Viswaa bhoothani they padaa, seershno dhvow samavarthatha.

Your breath are the Vedas, your perspiration is the entire world,
All beings of the world are at your feet and your two head return back .

11. Nabhyaa aaseed anthareeksham, lomaani cha vanaspathi,
Chandrama manaso jatha, chaksho surya sthava prabho.

Your belly is the atmosphere, your hairs are the trees,
Moon was born out of your mind and Oh Lord. Sun is your eye.

12. Thwameva sarvam, Thwayee deva sarvam,
Sthothaa Sthuthi, sthavya iha thwameva cha,
Eesaa thwayaa vasyumidham hi sarvam,
Namosthu bhooyopi namo namasthe.

You are everything, you are all the Gods,
One who prays, the prayer and the one who is prayed are all you only,
Oh God, you are the one whose place of stay is in all places,
Salutations, again salutations and salutations.

13. Ithi sthuthvaa vidhim devaa nipethur dandavath kshithow,
Parithushta sthadaa Brahma prathyuvcha dhivoukasa.

After the Devas prayed like this to Lord Brahma, they fell down on earth and saluted him,
And Brahma who was greatly pleased told like this to the Devas.

Brahmo Uvacha: -
Lord Brahma said: -

14. Yadatha yaanaaya sthuthyaa thushtosmi pranthaa suraa,
Uthishtatha prasannosmi vrunu thwam varam uthamam.

I am greatly happy with your prayer, Oh devas who are saluting me,
Please get up as I am extremely pleased and request for good boons.

15. Ya sthoshyanaya sthuthyaa sradhavan prathyaham suchi,
Maam vaa haram vaa Vishnum vaa thasys thushtaa sadaa vayam,

Daily in a pure state with devotion if you pray using this prayer,
I or Lord Shiva or Lord Vishnu would be greatly happy with you.

16. Dasayaama sakalaan Kaman puthran pouthram, pasun vasu,
Soubhagyam ayur arogyam, nirbhayathwam rane jayam.

I am granting you fulfilment of all your desires, sons, grandsons, cattle wealth,
Luck, long life, health, fearlessness and victory in battle.

17. Aihikamushtikan bhogaan apavargam adhakshayam,
Yadyath ishtathamam thasya thathath sarvam bhavishyathi.

You will get firm grip on all the pleasures which would not be divided nor
wane,
And whatever you desire most that will happen that way.

18. Asmad sarva prayathnena padithavya sthavotheema,
Abheeshtasha ithi khyathaa stavoyam sarva sidhidha.

If you put is effort and chant this great prayer addressed to me,
This prayer which would be famous as "fulfiller of desires" would get you all
that you want

Ithi Skanda purane, Kasi Khanda anthargatham Abheeshtadha Brahma stotram.

This is the desire fulfilling prayer addressed to Lord Brahma which occurs in the chapter of Benares in the Skanda Purana.

Aikya Mathya Sooktham

[Prayer of Unification]

Translated by Anantanarayanan Vaidyanathan

Source: kanfusion.blogspot.com

[This mantram is from the concluding part of the tenth and final mandalam of rigvedam. The idea of harmony and co operation among people is highlighted in the most sublime way. This mantram is chanted by all at the conclusion of every session of vedic recital. BUT IT HAS A UNIVERSAL APPEAL TOO.]

॥ ऐकमत्यसूक्तम् ॥

ॐ संसमिद्दुवसे वृषन्नग्रे विश्वान्नर्य आ
इळस्पदे समिद्ध्यसे स नो वसून्त्या भर ॥
संगच्छध्वं संवदध्वं संवो मनांसि जानतां
देवा भागं यथापूर्वे संजानाना उपासते ॥
समानो मन्त्रस्समितिस्समानी
समानं मनः सहचित्तमेषां ॥
समानं मन्त्रमभिमन्त्रये वः
समानेन वो हविषा जुहोमि ॥
समानी व आकूतिस्समानो हृदयानि वः
समानमस्तु वो मनो यथा वस्सुसहासति ॥

Aum Samsamidduvase Vrishannagne Visvaannarya Aa
Ilaspade Samiddhyase Sa No Vasoonnyaabhara
Samgachchhadhwam Samvadadhwam Sam Vo Manaamsi Jaanataam
Deva Bhaagam Yathapuurve Samjaanaanaa Upaasathe
Samano Manthrassamitih Samaanee
Samaanam Manah Sahachitthameshaam
Samaanam Mantramabhimantraye Vah
Samaanena Vaa Havishaa Juhomi
Samaanii Va Aakuutissamaano Hridayaani Vah
Samaanamastu Vo Mano Yatha Vah Susahaasati

YOU, mighty Agni, gather up all that is precious for (the use and benefit of) your friend(who I am).

Bring us all treasures as you are enkindled (by us) in the place of homa or sacrifice

Let you Assemble harmoniously , speak together (in nice words): let your minds be all of one accord (for a great common purpose),
As ancient Gods, unanimous and of amicable mind sit down to their appointed share in offerings of sacrifice.
The place where we all assemble is common, the right of opinion in the assembly is common
common are the minds of all here, so be their thoughts united in harmony.
A common purpose do I present before you for common accord ,
and worship the divinity with oblations commonly accepted by all .
May all that you resolve be the same, the decisions coming out of similar thoughts ,
and may your minds all work and decide with the same attitude and without disharmony .
United be the thoughts of all that all in the congregation may happily agree to think and work together...

Akshara Mana Malai

[Scented Garland arranged Alphabetically]

By Bhagawan Ramana Maharshi

Translated by P. R. Ramachander

[Bhagwan Ramana was a great sage who lived in the Arunachala Mountains in Thiruvannamalai. He was not a sanyasin and used to make it clear that he was not having any Guru. His scholarly nature and the life of utter simplicity that he lead, attracted lot of great admirers to him. I am quoting verbatim about how he came to compose this great work: 'During the early years of Sri Bhagavan's abode at Virupaksha, Palaniswami and others used to go into town to beg food for the small group of devotees, and one day they asked Sri Bhagavan for a devotional song to sing as they went. He replied that there were plenty of sublime songs composed by the Saints, many of them neglected, so there was no need to compose a new one. However, they continued to urge him and some days later he set out on pradakshina round the Hill, taking a pencil and paper with him, and, on the way, composed the hundred and eight verses. Tears of ecstasy streamed down his face as he wrote, sometimes blinding his eyes and choking his voice. The poem became the great devotional inspiration of the devotees. All the pain of longing and all the bliss of fulfillment are mirrored in its glowing symbolism. The perfection of Knowledge is combined with the ecstasy of devotion. And yet this most heartfelt of poems was composed from the standpoint of the devotee, of one who is still seeking. It is also an acrostic, its hundred and eight verses beginning with the successive letters of the Tamil alphabet. Nevertheless, no poem could be more spontaneous. Some devotees asked Sri Bhagavan the interpretation of some of the verses and he replied: "You think it out and I will too. I didn't think while I was composing it; I just wrote as it came." Quoted from arunachala-live.com. This entire prayer in Tamil script along with Tamil explanation is available at: scribd.com. This meaning was written by a close devotee of the sage called Muruganar. It is understood that several times he used to have discussion with the sage about the purported meaning of each verse. The famous translation in to English by Arthur Osborne is available at arunachalasamudra.org. In many cases Mr. Osborne has given two different meanings for some verses. This translation is terse. After reading both these translations, I have written my own translation in English verse, about my understanding of what is written. The first word of the title is 'Akshara'. This would mean either 'Alphabets' or 'that which never decays'. Each of the 108 verses commence with the different alphabets of the Tamil language. Due to this I am taking the first indicated meaning. The second word is 'Mana'. This word in Tamil would either mean 'Marital' or 'Scented'. Most of the commentators prefer 'Marital'. They claim it to indicate the Nayaki-nayaka Bhava in the verses. But I would prefer the second meaning 'Scented'. That is

why I have translated the title as 'Alphabetical scented Garland'. Since my aim of transliteration is to provide identity of the verse, I have taken some independence in doing it so that verses are more readable. Please refer to the original in case of doubt. 'Arunachala' literally means 'Mountain of the colour of the purple sun'. This mountain is situated in Thiruvannamalai of Tamil Nadu. Devotees consider the mountain itself as a form of Lord Shiva. 'Arunachala' can also refer to Lord Shiva who is consecrated in the temple near 'Arunachala.']

Payiram

Tharuna aruna mani kirana vali nigar,
Dharma kshara mana magizh malai,
Theru nadiya thiruvadiyar theru maral,
Theliya parvuthal porualakk,
Karunkara muni Ramana rianuva,
Kaiyinar choliyathu gathiyaga,
Varunachalamena ga arivodu,
Mazhvar shivanugamalware.

Murugan

Recommending Verse:

This joyful scented garland,
Which resembles the beam,
Of the rays of the rising Sun,
Was requested for by his devotees
Who chose the streets for removing
The delusion and make people understand
And this was composed by Ramana,
Who was the ocean of pity.
Those who choose to tell this as their refuge,
Would understand that they are Arunachalam,
And reign in the land of Lord Shiva.

Murugan*

* Murugan is one of the great devotees of Bhgawan Ramana.

Prayer to Lord Ganapathi

Arunachalavarketha Akshara malai chatha,
Karunakara Ganapathiye Karamaruli kaapaye.

Oh merciful Ganapathi, give a hand and help me,
To make a garland of letters suitable for Lord Arunachala.

Refrain (this refrain has to be chanted after each verse)

Arunachala Siva, Arunachala Siva,
Arunachala Siva, Arunachala Siva,
Arunachala Siva, Arunachala Siva,
Arunachala Siva, Arunachala Siva.

Arunachalamena agame ninaippavar,
Agathai aruppai arunachalane. 1

Oh Arunachala, cut of the pride in the minds,
Of those who meditate on Arunachala.

Azhagu sundaram pol agavum neeyum uttha
Binnamay iruppom arunachalaa. 2

Oh Arunachala, like the words Azhagu in Tamil,
And Sundaram in Sanskrit mean the same beauty,
Let our mind and you be not different and be same.

Agam pugum theerthu, unnaka guhai chirayai,
Amarvithathen kolo arunachalaa. 3

Oh Arunachala, why did you enter in my mind,
Drew me, made me imprisoned in your mind?

Aarum kavenai yandanai yagathidil,
Akhilam pazhithidum arunachalam. 4

Oh Arunachala, after having drawn the useless me,
If you remove me later, the world would find fault with you.

Ippazhi thappunai yeninai pitha,
Yini jaar viduvaar arunachalam. 5

Oh Arunachala, get rid of this bad name,
Oh Mad one, who would leave you now.

Yeendridum annayir peritharul purivo,
Yidhuvo unadharul Aunachala. 6

Oh Arunachala who is kinder than my mother,
This is indeed your great grace.

Unaye mathi odathulathin mel,
Uruthiyayiruppai Arunachala. 7

Oh Arunachala, please change yourself,
And sit firmly on my changing mind.

Oor chuthu ulam vidathu unnai tatangida,
Un azhagai kattu Arunachala. 8

Oh Arunachala, show me your beauty,
So that my mind, which wanders round becomes firm.

Yenai azhithippo yenai kalava vidil,
Ithuvo vanmai Arunachala. 9

Oh Arunachala, Are you man enough,
So that you destroy my ego,
And merge me with yourself?

Yen inda urakkam yenai pirar izhukka,
Ithu unakku azhago, Arunachala. 10

Oh Arunachala, Is it pretty for you,
To be asleep when others drag me to things bad?

lympula kalvar agathinir pugum pothu,
Agathu nee ilayo, Arunachala. 11

Oh Arunachala, Are you not within me,
When the thief of five senses enters within me?

Oruvanaam unnai olithavar varuvaar,
Un chootheyidhu, Arunachala. 12

Oh Arunachala, If the one who hides you,
Appear before me; it is only your deceit, Oh God

Omgara porul oppu uyar villoy,
Unai yaar arivaar, Arunachala. 13

Oh Arunachala, who is great and incomparable,
Who can claim ever to know you?

Ouai pol, yenakku un arulai thandu yenai,
Aluvathu un kadan, Arunachala. 14

Oh Arunachala, It is your bounden duty,
To control me after giving your grace, just like my mother.

Kannukku kaanai kannindri kanunai,
Kanuvathu yevar paar, Arunachala. 15

Oh Arunachala, you watch over me yourself,
To help me see you with the eye of the eyes,
When I am trying to see you with my eyes.

Kandham irumb pol kavarndu yennai vidamal,
Kalandhu yennodu iruppai, Arunachala. 16

Oh Arunachala, be always with me,
Like the magnet attracting a piece of steel,
And be always merge with me never leaving me.

Giri uruvagiya kirubai kadale,
Krubai koorndu arulvay, Arunachala. 17

Oh Arunachala who is the ocean of mercy,
With the looks of a mountain, please bless me with your grace.

Keezh melengum kilar oli mani yen,
Keezhmayayai paaz chey, Arunachala. 18

Oh Arunachala, Who shines like a gem,
In the minds of the great as well as the base ones,
Destroy this quality of baseness within me.

Kutham uthu aruthennai gunamay paninthal,
Guru uruvay olir, Arunachala. 19

Oh Arunachala, destroy all the crimes that I have committed,
And make me pure, through the mouth of the teacher.

Koor vaat kanniyar kodumayir padathu arul,
Koorndu yennai Cherndhu arul, Arunachala. 20

Oh Arunachala, Be merciful with me and bless me,
So that I do not fall in the hooks of the bad ones, with sharp swords.

Kenjiyum vanjiyay konjam irangilai,
Anjel yendru arul, Arunachala. 21

Oh Arunachala, like a deceiver you have not shown pity on me,
In spite of my begging, please tell me, not to be afraid.

Kelathu alikkum un kedil pugazhai,
Kedu cheyyathu arul, Arunachala. 22

Oh Arunachala, do not spoil your fame,
Of giving without asking, by not giving to me.

Kaiyinir kaniyul mey rasam kondi uvagai,
Veri kola varurl, Arunachala. 23

Oh Arunachala, bless me with the exuberance of happiness,
By using the juice of the truth of the fruit in my hand,

Kodiyittu adiyarai kollunai kkatti,
Kondum engan vazhven, Arunachala. 24

Oh Arunachala, how will I Ever live,
As a slave to you who kills,
Without killing his devotees?

Kopamil gunathoy, kuriyay yenai kola,
Kuray yen cheythen, Arunachala. 25

Oh Arunachala, who is never angry,
What great did I ever do, to make you,
Choose me to receive your grace?

Kowthamar pothum karunai maa malaye,
Kadai kanithu aalvay, Arunachala. 26

Oh Arunachala, who is the mountain of mercy,
Which is being worshipped by sage Gowthama,
Please see me with your side long glance and bless me.

Chakalamum vizhungum kadir oli ina mana,
Salasa malarthi yidu, Arunachala. 27

Oh Arunachala, who is the light that swallows all,
Please make the lotus of my mind open fully.

Chappadu unnai charndhuna vaayaan,
Santhamay pavan Arunachala. 28

Oh Arunachala, when I approached you for food,
You made me your food and made me peaceful.

Chitham kulira kkathir atham vaitha amudha,
Vaayai thira varun mathi, Arunachala. 29

Oh Arunachala, with a view to cool my mind,
Open the nectar like mouth of the bud of my mind.

Cheerai azhithu nirvanamai cheythu arut,
Cheerai alitharul, Arunachala. 30

Oh Arunachala, Remove the cloth that covers my mind,
Make me nude and again grace me with your cloth of grace.

Chuka kadal ponga chollunar adanga,
Chumma porunthidanga Arunachala. 31

Oh Arunachala, to make my mind ebb with pleasure,
And to make my senses under control, you occupy my mind.

Choothu cheydu yenni chothiyadini un
Jothi uru kkattu, Arunachala. 32

Oh Arunachala, from now on, do not test me by deceit,
And show me your form which shines like a flame.

Cheppadi vithai kkathu ippadi mayakku vittu,
Uru ppadu vithai kkattu, Arunachala. 33

Oh Arunachala, do not show the magical shows
To make me completely confused,
And show me that which would build me.

Cherayenin mey neera yurugi kkan,
Neeral azhiven, Arunachala. 34

Oh Arunachala, if you do not unite with me,
I would melt like water and be destroyed by tears.

Chaiyena thallin chey vinai chudum amala,
Uy vagai yethu urai, Arunachala. 35

Oh Arunachala, if you push me away with disdain,
Oh pure one, my actions would burn me,
And so tell me how should I live and win.

Chollathu cholli nee, chollara nillendru,
Chumma yirundhay, Arunachala. 36

Oh Arunachala, without talking you talked to me,
And told me to stop talking and you kept quiet.

Chombiyay chumma sukhamundu urangidir,
Chol very yen gathi, Arunachala. 37

Oh Arunachala, if I lazily sleep in pleasure,
Tell me, what other way to get away is there for me.

Chowriyam kaattinai, chazha kathathu yendre,
Chaliyathu irunday, Arunachala. 38

Oh Arunachala, you showed me your prowess
And the darkness in me vanished,
And you remained still motion less.

Gnamaliyir kedaa naan yendru uruthi yay,
Nadi nin urave, Arunachala. 39

Oh Arunachala, I am worse than a dog,
For when did I ever steadfastly seek you.

Gnanamillathu, un asayar thalar vara,
Gnanam therithu arul, Arunachala. 40

Oh Arunachala, I sought you without wisdom,
But did only get tired because of my desire,
And so grace me with the wisdom to seek you.

Jnimiru po neeyum malaranthilai yendre,
Ner nindaranai, yen arunachala. 41

Oh Arunachala, When I as a bee wanted to enter you,
And when I thought that you have not opened like a bud,
To my surprise I found you standing in front of me.

Thattuvam theriya thathanai yuthay,
Thathuvam ithu ven, Arunachala. 42

Oh my Arunachala, when I did not know the innate philosophy,
You yourself stood before me as the same innate philosophy.

Thane thane thathuvam idanai,
Thane kattuvai Arunachala. 43

Oh Arunachala, please show and make me realize,
That you, yourself are the innate philosophy.

Thirumbi yagam thannai dina maga kan kaandu,
Yeriyum yendranai, yen Arunachala. 44

Oh my Arunachala, You told me to turn and see,
Within myself, so that I will know it.

Deeramilakathir thediyum thanayaan,
Thirumba vuthen arul, Arunachala. 45

Oh Arunachala, by your grace I searched inside,
Without inner courage and got you again.

Thupparivilla ippira ppen bhayan,
Oppidavaye, yen Arunachala. 46

Oh my Arunachala, what is the use of this birth,
Without the innate knowledge, and then why,
Should I try to compare it with that of others.

Thooy mana mozhiyar thoyu mun meyygam,
Thoyave yarul yen Arunachala. 47

Oh my Arunachala, please bless me to merge within you,
Before the others with purer mind merge in you.

Dheivam yendru unnai charave, yennai,
Chera vozhithay Arunachala. 48

Oh Arunachala, when I bent towards you,
Thinking you are my God, you pushed me away.

Thedathu uttha na thiru varu nithi yaga,
Thiyakkam theertharul Arunachala. 49

Oh Arunachala, You are the divine treasure,
That I got without searching for it,
And bless me with a stable mind.

Dhairiyamodu mun meyyaga nada yaan,
Thattazhithen arul, Arunachala. 50

Oh Arunachala, when I tried to approach you with courage,
The boat of mine tottered and I fell down and so bless me.

Thottarut kai mey kattidaa yenil,
Yaan attamaven, arul, Arunachala. 51

Oh Arunachala, If you do not merge in me,
When I extend my hands to touch you,
Then I would become, a useless thing.

Thodamini yagathodu ondri yendrum,
Chandhoda ondirda arul, Arunachala. 52

Oh Arunachala, You who are without flaws,
Merge with me from the inside and grace me,
To merge with the everlasting joy, inside you.

Nagaikku ida milai nin nadiya venaiaru,
Nagai Yittu paar nee arunachala. 53

Oh Arunachala, this is not the time to laugh at me,
Who has sought and approached you but please see me,
After adorning me with your grace.

Nanilai naadita naanayondri nee,
Thanuva niranai arunachala. 54

Oh Arunachala, without shame you stood like a pillar,
When I came myself, seeking you, instead of helping me.

Ninneri yerithenai neeragidum mun,
Nin arun mazhai pozhi Arunachala. 55

Oh Arunachala, before I turn to ash due to your burning advice
Rain your nectar like grace on me, please.

Nee naan ara ppuli nithangali mayama,
Nindridu nilay arul Arunachala. 56

Oh Arunachala, destroy the difference between you and me,
And bless me with the state of ecstatic joy.

Nunn uruvay ninai yaan vinnuru nannida,
Yennalai yirumen ara Arunachala. 57

Oh Arunachala, please cut off my nets of thought,
That prevent me to see your subtle divine form.

Noolarivu ariya pethaiyan yendran,
Malari varuthu arul, Arunachala. 58

Oh Arunachala, grace me by cutting off my wrong knowledge,
For I am a simpleton who does not have bookish knowledge.

Nekku nekkurugi yaan pukkida unnai puga,
Nakkaha ninranai, Arunachala. 59

Oh Arunachala, when melting with emotions, I tried to enter you,
As my refuge but You stood motionless and naked before me.

Nesa mila yenakkun asayai kaati nee,
Mosam cheyyatharul, Arunachala. 60

Oh Arunachala, Do not forsake me now.
After showing your desire to me,
As I was not interested in you earlier.

Naindazhi kaniya nalanilai padathir,
Nadi ut kol nalam, Arunachala. 61

Oh Arunachala, Unripe fruits do not lead to good,
Ripen me and merge me with you.

Nondhida thunthanai thandu yenai kondilai,
Yandaka nee yenakku Arunachala. 62

Oh Arunachala, you are like the God of death me,
As you gave me yourself and painlessly took me within you.

Nokkiye karuthi mey thakkiye pakkuvam
Aakki nee aandarul, Arunachala. 63

Oh Arunachala, see me touch me and ripen me,
And then take me and then rule over me.

Pathi maal vidanthalai yuthiru munamarul,
Pathida arul puri, Arunachala. 64

Oh Arunachala, shower your grace and save me,
Before the poison of delusion gets hold of me.

Parthu arun maalara parthilai yenin arul,
Par unakkar cholvar, Arunachala. 65

Oh Arunachala, If you do not see and dispel my illusion,
Who is there, who can request you to do that.

Pithu vittu unai ner pithanakkinai arul,
Pitham theli marundu Arunachala. 66

Oh Arunachala, You cured my mad desire for the world,
And made me mad for you and your grace,
And you are the only medicine to cure this madness.

Bheethiyil unai char, bheethiyil unai cher,
Bheethi undanakka yen, Arunachala. 67

Oh Arunachala, why are you having fear to me joining you,
As I am joining you fearlessly and you are fearless.

Pullari vethurai, nallari vethurai,
Pullidave arul, Arunachala. 68

Oh Arunachala, please tell me which knowledge is bad,
And which is good and bless me to shed the bad knowledge.

Poo mana mamanam poorana manam kola,
Pooranamarul Arunachala. 69

Oh Arunachala, Bless me with complete knowledge,
For my mind is beset with the scent of this world.
And not the knowledge of perfection.

Peyar ninaithidave pidithu izhthanai un,
Perumai yaar arivaar Arunachala. 70

Oh Arunachala, You pulled me towards you,
Even when I just brought your name to my mind,
And who can ever aptly tell your greatness?

Peythanam vida, vidaa peyayi pidithanai,
Peyan akkinai yen Arunachala. 71

Oh my Arunachala, when the devilishness left me,
You firmly caught hold of me like a devil,
And made me mad for you like a devil.

Painkodi ya naan pathu indri vaadamar,
Pathu kodaay kaa varunachala. 72

Oh Arunachala, Please be a staff to support me,
As I am a tender creeper and would wilt, if I do not have a support.

Podiyaan mayaikki yen bodathai parithu un,
Bodathai kattinai Arunachala. 73

Oh Arunachala, Using the dust to make me loose myself,
And completely steal away my understanding,
You blessed me by showing, your knowledge to me.

Pokkum varavumil podu veli yinil arut,
Porattam kattu, Arunachala. 74

Oh Arunachala, in my mind which is a public road
Where there is no coming and going of thoughts,
Stage and show the clashes of your divine self.

Poudhikama mudar pathu athu nalam mun,
Pavisu kandu uravu arul, Arunachala. 75

Oh Arunachala, cut off my physical attachments,
And grace me with the splendorous sight of yours.

Malai marundhida nee malaithidavo varun,
Malai marunday olir, Arunachala. 76

Oh Arunachala, when you cured me of my disease,
Of confusion about the problems of birth and life,
Why should I bother and so please shine as the mountain of cure.

Manam kondurubhavar manathai azhitha pin,
Manamillathu olir Arunachala. 77

Oh Arunachala, you have destroyed the ego,
Of the people who were suffering from ego,
And please shine as something beyond ego.

Minjidir kenjidum konja vari vaniyaan,
Vanchiyathu arul yenai, Arunachala. 78

Oh Arunachala, I am an ignoramus, who begs,
When someone overwhelms and rules over me,
And so without deceiving me show your grace to me.

Meegaaman illaman maa kathu alai kala,
Magamar katharul, Arunachala. 79

Oh Arunachala, protect me from this great illusion,
When I am floundering like a ship without helmsman,
And caught amidst, the wind and storm of a storm.

Mudiyadi kaanaa mudi vidu thanai ner,
Mudi vida kada mnilai arul, Arunachala. 80

Oh Arunachala, when I am trying to untie,
The knot of ego like the one trying to find your head and feet,
Be like a mother and help me to untie the knot.

Mokilam mun kkattu mukurama kadenai,
Thooki anainthu arul, Arunachala. 81

Oh Arunachala, do not show me a mirror,
To point out my absence of nose,
But raise me and hug me tightly.

Meyyagathin manamen mala ranayinaa,
Mey kalathida varul, Arunachala. 82

Oh Arunachala, in the flower bed of my mind,
Within my body, permit me to merge with you.

Men mel thazhindhdu melliya cherndhu nee,
Menmayuthana yenna, Arunachala. 83

Oh Arunachala, how is it that you became great,
Even after again and again mixing with the poor and humble.

Mai mayanetharun maiyinal unathu,
Unamai vasamakkinai, Arunachala. 84

Oh Arunachala, after removing the collyrium of ignorant confusion,
By granting me the collyrium of your grace, you made me truly yours.

Mottai yadithennai vetta veliyineel
Nattamadinai yen, Arunachala. 85

Oh Arunachala, after completely shaving of my ignorant thoughts,
You danced in the empty stadium of my mind.

Moham thavirthun mohama vaithu men,
Moham theeray, yen Arunachala. 86

Oh Arunachala, you removed my attachment to me,
Put in there attachment to you, and by your grace,
Keep that attachment from not vanishing.

Mouniyai karpon malarathirunthaan,
Monamith aamo, Arunachala. 87

Oh Arunachala, Is it divine silence,
When one is silent and immobile like a stone?

Yavan yen vaayil maninai yatti,
Yen pizhai pozhuthathu, Arunachala. 88

Oh Arunachala, who was it, who made me good for nothing,
And robbed me of my livelihood?

Yaarumariyadhen madhiyinai marutti,
Yevar kollai kondathu, Arunachala. 89

Oh Arunachala, who was it that destroyed
My mind's confusion and robbed me for himself?

Ramanar yendru uraithen, rosam kolathu yenai,
Ramithida cheya vaa, Arunachala. 90

Oh Arunachala, I told it this way because,
I thought that you are one bewitching my mind,
And so without getting angry, make me happy.

Raa pakalilla veru veli veetil,
Ramithuduvom, vaa, Arunachala. 91

Oh Arunachala, let us both enjoy this divine happiness,
In this open house where there is no night or day.

Lakshiyamm vaithu arul asthiram vittanai,
Bakshithaay prananodu, Arunachala. 92

Oh Arunachala, you shot your arrow at me,
Keeping correct aim and ate me away along with my soul.

Labha nee ikha para labham mi lenayuthu,
Labham yennuthanaim, Arunachala. 93

Oh Arunachala, what is the profit got buy you,
Who is the real profit to those who get you,
By taking me, who does nothing here and hereafter.

Varumbadi cholilai, vanden padiyala,
Varundhidan alai vidhi, Arunachala. 94

Oh Arunachala, You only called me near you,
And now I have come, look after me and my problems,
And if you feel sad to do it, it is but your fate.

Vaa vendru agam pukkun vaazh varul endre yen,
Vaazh vizhunden arul, Arunachala. 95

Oh Arunachala, The moment I came in, when you called,
You entered in to me and showered your grace,
But I lost my selfish egoistic life.

Vittidir kattamaam vittida thunai uyir,
Vittida yarul puri, Arunachala. 96

Oh Arunachala, to leave you is difficult,
So when I leave this world, be with me,
And please bless me to be always with you.

Veedu vitteer thula veedu pukku payya vun,
Veedu kattinai yarul, Arunachala. 97

Oh Arunachala, you drew me out of my home,
And you entered and occupied the home of my mind,
And showed me, that you are my permanent home.

Veli vitten un cheyal veruthithadathu un arul,
Veli vittu yenai kaa, Arunachala. 98

Oh Arunachala, I have published your acts now,
But please do not hate me for that,
And show your grace and then protect me.

Vedanthatte verara vilangum,
Veda porul arul Arunachala. 99

Oh Arunachala, please explain to me that,
Which is the essence of all Vedas,
And which is explained in Vedantha.

Vaidhalai vazhathaa vaitharut kudiya,
Vaithenai vidathu arul, Arunachala. 100

Oh Arunachala, consider my slanderous words as praise.
And make as an object of grace and look after me always.

Ambuvi laali pola anpuruvu nilay enai,
Anbaa karaitharul, Arunachala. 101

Oh Arunachala, like the hail stones melting in rain,
Please merge me in your form of love, as your form is love itself.

Arunai yen drannayana arut kanni patten un,
Arul valai thappumo Arunachala. 102

Oh Arunachala, as soon as I thought of Arunachala,
I was caught in the net of your grace,
For the net of your grace never makes mistakes.

Chindhithu arut pada Chilandhi pol kkatti,
Cirayittu undanai, Arunachala. 103

Oh Arunachala, after great thought you spun a spider's web,
Imprisoned me and then took me within you.

Anpodu un namange, anbar tham anbarukku,
Anbanayida varul, Arunachala. 104

Oh Arunachala, please make me the friend,
Of the friend of a friend of one who chants your name with love.

Yen polum dhenarai yin pura kkathu nee,
Yennalum vazhandharul Arunachala. 105

Oh Arunachala, you please kindly protect the oppressed ones,
Like me and continue to live forever.

Yenpurukanpar tham yin chorkkal cheviyumen,
Pun mozhi kol varul, Arunachala. 106

Oh Arunachala, who hears the sweet words,
Of devotees who melt to the chore on singing of him,
Be pleased to accept the poor words of mine too.

Poumayam poo thara pun cholai nan cholap,
Poruthirulishtam pin, Arunachala. 107

Oh Arunachala who is a mountain of patience,
When I tell poor words about you make them good,
As per your wish and please pardon me.

Malai alitharul Arunachala, Ramana ven,
Malai aninthu arul Arunachala. 108

Oh Arunachala, please give me Ramana a garland and then
Please wear the garland composed by me.

Arunchala Pancha Rathnam

[Five Gems of Mountain of Dawn]
By Ramana Maharshi
Translated by P. R. Ramachander

[It is a simple attempt to bring out the peripheral meaning of this great Stotra of Hindu Philosophy written by Sage Ramana of Arunachala (Thiruvannamalai.) both in Tamil as well as Sanskrit. I have given both of them followed by meaning. I realize that I am incapable of delving in to its philosophical implications. Those interested can see at: davidgodman.org.]

1. Aruniraivana amudha kadale,
Viri kathiraal yaavum vizhungum Aruna,
Giri Parama anmaave kilar ulla poo nandrai,
Viri - paridhiyaga Vilangu.

1. Karuna purna Sudhabdhe,
Kabalitha Ghana Viswa roopa kiranavalaya,
Arunachala Paramathman,
Aruno Bhava chitha kanja suvikasaya.

Oh ocean of nectar, filled with grace,
Oh Lord of Arunagiri, Oh ultimate divine soul
Swallow with your ray this Arunagiri,
And get opened fully the lotus of my mind,
Which is about to bloom.

2. Chithiramaam ikththellam chemmalaye - nin pale,
Uttidamai nindre odungidum anithiyamum,
Naan yendru idhayam nadithiduvaial un per,
Thaan ihayam yendru iduvaar thaam.

2. Thwaya arunachala Sarvam,
Bhoothwaa Sthithwaa praleenamethachithram,
Hrudyaaha mithyathmathaya,
Nruthyasi bhosthe vadanthe hrudayam Nama.

Oh red mountain, all this is but a picture,
Only in you the world rises, exists and sets,
And since you act in the heart, as if all this is only you,
They are saying that your name is the "heart".

3. Aahamukamar andha amala mathi thannal,
Agam ithu thaana engu ezhum yendrai moothe yaga uruvai,
Nangu arimoothum muneer nadhi polum oyume,
Un kan arunachalane yor.

3. Aham ithi kutha aayathi,
Thyanvishyantha pravishtayathya mala dhiyaa,
Avagamya swam roopam,
Samyath Arunachala thwayee Nadheevaabdhou.

By the purest of the brain, the inner mind,
Thinks that "I am this" and after examining where this "I" will rise,
Clearly understands that it will subside like an ocean and a river,
And know that this is in you, Oh Arunachala.

4. Veli vidayam vittu vilangum Arunesa,
Vali yadakka nirkum manathal ulam adanil,
Unnai dhyanithu yogi oli kaanum,
Unnil uyar uvrum idhu un.

4. Thyakthwaa vishatam bahyam,
Rudha pranaaena rudha manasanthasthwaam,
Dhyayan pasyathi yogi,
Dheedithimarunachala thwayee maheeyanthe.

Oh God of Aruna, who shines far away from the external world,
Using the mind that tries to stop the breath,
The Yogi sees the light in you,
And will attain greatness in you and you know this.

5. Unnidathil oppuvitha ullathaal yeppozhudhum,
Unnai kandu yellamum un uruvai, anniyamil,
Anbu cheyyum anon Arunachala velgum,
Inburuvaam unnil aazhndhe.

5. Thwayyarpitha manasaa thwaam,
Pasyan sarvathawaakruthithayaa sathatham,
Bhajathe ananya preethyaa,
Sa jayathya arunachala thwayee sukhe Magna.

Using always the mind that was surrendered to you,
After seeing you, everything appears as your form
And then he starts loving you saying "Arunachala will win",
And starts enjoying himself after getting drowned in you.

Aswatha Vruksha Stotram

[Prayer to the Banyan tree]

Translated by P. R. Ramachander

[Among the trees Aswatha is the most religious for all Hindus. In most of the places, an idol of God is consecrated below the tree. In Kerala and Tamil Nadu, the family which plants the tree, does sacred thread ceremony to the tree and then conducts its marriage with the neem tree. Most of the serpent temples in Kerala and Ganesa temples in Tamil Nadu are below this tree. Women who are not able to beget children are asked to go round the tree daily. The great shade of the tree is used as the meeting place of senior citizens in every village.]

Moolatho Brahma roopaya, madhyatho Vishnu roopine,
Agratha shiva roopaya Vruksha rajaya they nama. 1

My salutations to the king of trees.
Whose root is the form of Brahma,
Middle is the form of Lord Vishnu,
And top is the form of Lord Shiva.

Aswatha sarva papani satha janma arjithanicha,
Nudhaswa mama vrakshendra, sarva aiswarya pradho bhava. 2

The holy fig (banyan) tree pushes away, all sins earned,
In several hundred births, and Oh king of trees,
Please grant me all different types of wealth.

Ayurbalam yaso varcha, praja pasu vasooni cha,
Brahma prajnam cha medham cha thwam nodehi Vanaspathe. 3

Would you not give me, Oh product of the forest.
Long life, fame, splendour, children, cattle and riches,
As also knowledge of God and intellectual wisdom.

Sathatham varuno raksheth thwamarad vrushtirasrayedh,
Parithasthwam nishevantham thrunani sukhamasthu they. 4

You are always protected by Varuna as you are rain dependent,
And you do not allow any grass to grow in the shade round you.

Akshi spandham bhujaspandham duswapnam dhurvichinthanam,
Sathroonam cha samuthanam hyaswastha samaya Prabho. 5

Oh Lord Aswatha, please control pain in the eye,
Pain of hands, bad dreams, bad and evil thoughts,
And help me in destruction of my enemies.

Aswathaya varenyaya sarva aiswarya pradhayine,
Namo duswapna nasaya, suswapna phala dhayine. 6

Oh Aswatha who blesses us and grants all type of wealth,
My salutations to you, who destroys bad dreams and grants good dreams.

Yaam drushtwa muchythe rogai,
Sprushtwa papapai pramuchyathe,
Yad ashrayath chiran jeevi,
Tham Aswatham namamyaham. 7

I salute that Aswatha,
Seeing which diseases flee,
Touching which sins are destroyed,
And surrendering to which,
You get long healthy life.

Aswatha sumaha bhaga, subhaga, Priya darsana,
Ishta kamam cha may dehi shatrubhyascha parabhavam. 8

Oh great Lord Aswatha, who is pretty and looks pretty,
Please fulfill all my desires and give disappointment to my enemies.

Aayu prajam dhanam dhanyam soubhagyam sarva sampadam,
Dehi deva maha Vruksha, thwam aham saranam gatha. 9

I surrender fully to you and,
So be pleased to give, oh great tree,
Long life, sons, wealth, cereals,
Great luck all types of wealth.

Rig yaju sama manthrathma, sarva roopi, parathpara,
Aswatho veda moolo asou rishibhi prochyathe sada. 10

Great sages go in search of Aswatha,
As it is the soul of Rig, Yajur and sama Vedas
And takes all forms, greater than the greatest,
And is the root of all the three Vedas.

Brahmaha guruha chaiva daridhro vyadhi peeditha,
Aavarthya laksha sankhyam tham sthothram yedath sukhee bhavth. 11

If this prayer is repeated one hundred thousand times,
Even those cursed by Brahma or the teacher,
And those who are poor and diseased,
Would get cured of all ills and lead a pleasant life.

Vyaktha avyaktha swaroopaya, srushti sthithyantha karine,
Adhi madhyanth soonyaya vishtarasravase nama. 12

Salutations to the very stable one,
Who has clear and unclear forms,
Who creates, looks after and destroys,
And who does not have beginning, middle and end.

Ravim rava vadharaogye,
Shivam some Shivaya cha,
Shakthim bhoume jayarthi cha,
Vanijyarthi budhe saran. 13

Gurou gurum cha Vidhyarthi,
Dhanarthi bhargave sriyam,
Sarva dukha vimoksharthee,
Sarvesam mandha vasare. 14

Sarvada sarva devam scha,
Viseshanmada somayo,
Aswatha roopino devan,
Vruksha rajo prapoojayeth. 15

Go round on Sundays and worshipping Sun to get health,
Go round on Mondays and worshipping Shiva to get pleasant life,
Go round on Tuesdays and worshipping Parvathy, to get victory,
Go round on Wednesdays and worshipping devas, to get luck in business,
Go round on Thursdays and Worshipping Guru to get good knowledge,
Go round on Fridays and worshipping Goddess Lakshmi to get wealth,
Go round on Saturdays and worshipping the greatest god, to get rid of all
sorrow.
Always all gods especially Saturn and the moon,
Worship the God in the form of Aswatha,
And offer prayers to this Lord of all trees.

Athma Suprabatham

[Good Morning to our own soul]
Translated by P. R. Ramachander

[Here is a prayer wishing ourselves a very good morning after remembering several auspicious things.]

1. Brahma muraris thiripurantha kaarir,
Baanu: sasee bhoomi sutho Budascha,
Guruscha sukras sani raahu kethave,
Kurvanthu sarve mama suprabatham.

Let Brahma, Vishnu, Shiva the destroyer of three cities,
Sun, Moon, Mercury who is the son of earth,
Jupiter, Venus, Rahu and Kethu,
All of them make this morning good for me.

2. Bragur Vashista krathur Angeeraassa,
Manu: Pulasthya: pulahassa Gowthama,
Raibhyo Mareechi Chyavano atha thaksha,
kuruvanthu sarve mama suprabatham.

Let sages Brhugu, Krathu, Angeerasa,
Manu, Pulasthya, Pulaha, Gowthama,
Raibhya, Mareechi Chyavana and Thaksha,
All of them make this morning good for me.

3. Sanathakumarascha Santhanascha,
Sanathano apya Asoori Simhalou cha,
Saptha svaraas saptha rasaa thalaani,
Kuruvanthu sarve mama suprabatham.

Let sages Sanathkumara, sanantha,
Sanathana, Asoori and Simhala,
as well as the seven musical notes and seven lands above earth,
All of them make this morning good for me.

4. Prithwee sagandha sarasah-thatapaht
Sparso cha vayur-jwalitham cha thejah
Nabhah sa-sabdam mahatha saheiva
Kurvanthu sarve mama suprabatham

The earth with its scent, the lakes with their great spread,
The air which feel by touch, the fire that is burning,
The sky which carries the sound are all great,
And let all of them make this morning good for me.

5. Satharnva Saptha kulachalascha,
Saptharshayo dweepa pavanani saptha,
Bhooradhi kruthwa, bhuvanai saptha,
Kurvanthu mama suprabatham

The seven oceans, the seven great mountains,
The seven sages, seven auspicious islands,
And those seven worlds that move around,
Let all of them make this morning good for me.

6. Iththam prabathe paramam pavithram
Padeth smareth srunayaacha thathvath |
Duswapna naasas thviha suprabatham
Baveschcha sathyam bagavath prasadhath ||

If this which is greatly divine,
Is read, remembered or heard,
It would destroy bad dreams,
And make his mornings good,
And this is true due to the grace of God.

Balabhadra (Balarama) Kavacham

[Armour of Balarama]

Translated by P. R. Ramachander

[Balarama was the elder brother of Lord Krishna, born to his father Vasudeva and step mother Rohini. He is considered as the incarnation of Adhishesha. In south, he is rarely worshipped but in east India he is worshipped along with Lord Krishna and his sister Subhadra. Here is an armour dedicated to him. You can find the transliteration and meaning of the Kavacha at: scribd.com. This is an independent translation. Readers may also be interested to read the Bala Bhadra Sahasra Nama with meaning at: stephen-knapp.com. Balarama was a guru of Duryodhana and fittingly this armour is being taught to him.]

Duryodhana Uvacha:-

Duryodhana said:-

1. Gopibhyam kavacham datham,
Gargacharyena Dheematha,
Sarva Rakshakaram divyam,
Dehi mahyam, Maha Mune

Oh Great sage, please give me,
The armour given by the great sage Garga,
To the Gopis which provides all round protection.

Sri Pradvipaka Uvacha

Sage Pradvipaka said:-

2. Snathvaa jale, kshauma daraa, kusha asana,
Pavithra pani krita mantra marjanam,
Smrithvathaa nathwa Balam Achythagrajam,
Sandhrayed dharma samhitho bhaveth.

After taking bath in water, wearing cotton cloths and sitting on a seat of grass,
One should purify his hands by the chants for cleaning,
Meditate on the strength of the elder brother of Krishna,
And become completely full of Dharma.

3. Goloka dhama adhipathi, para Easwara,
Pareshu maam pathu pavithra keerthana,
Bhoomandalam saraspavad vilakshyathe,
Yan moordhni maam pathu sa bhoomi mandale.

The master of Goloka,* who is the divine god,
Who has a spotless fame and who carries,
The earth on his head like a mustard,
May protect me who is in this world.

* Goloka is the land of heaven where devotees of Vishnu live.

4. Seneshu maam rakshathu sira panir,
Yudhe sada rakshathu maam hali cha,
Durgeshu cha avyaan musali sada maam,
Vaneshu sankarshana aadhi deva.

Let him who carries on his head protect me from army,
Let the plough holder always protect me from war,
Let me protected from the fort by the holder of the mace,
Let the primeval God Sankarshana protect me from forests.

5. Kalindaja vega haro Jaleshu,
Nilambaro rakshathu maam sada agnou,
Vayo cha Ramo avathu, khe Bala cha,
Maharnave Anantha vapu sadaa maam.

Let him who slowed down the Yamuna protect me from water,
Let him who wears blue cloths protect me always from fire,
Let Balarama protect me from wind,
Let Balarama protect me from sky,
And let him who is the incarnation of Adhishesha protect me from sea.

6. Sri Vasudevo aavathu Paravatheshu,
Sahasra seersha cha Maha vivadhe,
Rogeshu maam rakshathu Rohinyo,
Maam Kama phalo aavathu vipathsu.

Let Son of Vasudeva protect me from mountains,
Let the thousand headed one protect me from great debates,
Let the son of Rohini protect me from diseases,
And let the fulfiller of desires protect me from dangers.

7. Kamath sada rakshathu dhenukari,
Krodhat sada maam dvividha prahari,
Lobhaath sada rakshathu Balavalari,
Mohath sada maam kila Magadhaari

Let the enemy of Dhenuka protect me from passion,
Let him who beat Dvividha protect me from anger,
Let the enemy of Balavala protect me from greed,
Let the enemy of king of Magadha protect me from illusion

8. Pratha sada rakshathu Vrushni duryah,
Prahne sada maam Madura purendra,
Madhyandine gopa saka prapatu,
Svarat parahne aavathu maam sadaiva

Let the best of Vrushnis always protect me at sun rise,
Let the king of Mathura always protect me in the morning,
Let the friend of Gopas protect me at noon,
Let the king of himself protect me in the afternoon.

9. Sayam Phanendro aavathu maam sadaiva,
Parathparo rakshathu maam pradhoshe,
Purna nishte cha durantha veeryah,
Prathyusha kale aavathu maam sadaiva.

Let the king of serpents protect me in the evening,
Let the greatly divine one protect me at dusk,
Let the greatly invincible one protect me at mid night,
And let Lord Balarama protect me at dawn.

10. Vidikshu maam rakshathu Revathi pathi,
Dhikshu pralambari adho Yadu dwaha,
Oordhwam sada maam Balabhadra arat,
Thatha samanthad Baladeva eva hi.

Let the consort of Revathi protect me in all directions,
Let in every direction, may I be protected by enemy of Pralamba,
Let Balabhadra protect me when I am above,
Let Baladeva protect me when I am nearby or far away and everywhere.

11. Antha sadavyaat purushothamo, bahir,
Nagendra leelo aavathu maam Maha bala,
Sadantharathma cha vasan hari swayam,
Prapthu purna parameswaro mahan.

Let me be protected by the best of men from inside,
Let the playful King of serpents protect me from outside,
Let the very strong one who is residing always within me as Hari,
Himself protect me as the complete great God.

12. Devasuranam Bhaya nasanam cha,
Huthasanaam papa chaye indhanam,
Vinasanam vighna ghatasya vidhi,
Sidhasanam varma varam Balasya.

This armour destroys the fear of devas and asuras,
And is the fire that grows by burning away sins,
And it completely removes obstacles on the way,
For it is the best of armours dedicated to Balarama.

Bhagawat Charana Stotram

[Stotra requesting refuge in God]
By Brahmananda
Translated by P. R. Ramachander

[This rare stotra is all about the reasons for seeking refuge in God and is being placed in the web for the first time. Sage Brahmananda has written this great stotra. He does not talk to God under the assumption that he is a learned man or a sage but as a common person like any of us. Another peculiarity of this stotra is that it is addressed to God and not to any of his well known forms of Shiva or Vishnu, though seeking refuge in God is a Vaishnava concept. Several names of Vishnu and Shiva are included in stanza number 19.]

Sachid ananda roopaya,
Bhaktanugraha karine,
Maya nirmitha viswaya,
Mahesaya namo nama. 1

Salutations and salutations,
To the god who is the greatest,
Who is of the form of eternal joy,
Who forever blesses devotees,
And who created this universe by Maya.

Roga haranthi sathatham prabhala sareeram,
Kamodayopyanudhinam cha dahandhi chitham,
Mrutyuscha nrutyathi sada kalayan dinani,
Thasmathwamadhya saranam mama deena bandho. 2

Diseases eat away, this body of mine,
Thoughts like passion burn my mind daily,
Death counts my days and dances before me,
And so you are my only refuge, oh, Friend of the oppressed.

Deho vinasyahi sada parinama seela,
Schitham cha ghidyathi sada vishatyaanu raagi,
Budhi sada hi ramathe vishayeshthantha,
Thasmathwamadhya saranam mama deena bandho. 3

This ever changing body of mine, is daily dying,
This mind of mine full of worries is daily being troubled,
This intellect mine endlessly enjoys the ephemeral joys,
And so you are my only refuge, oh, Friend of the oppressed.

Ayur vinasayathi yadhaamaghatasthoyam,
Vidhyutprabheva Chapala bhatha youvana sri,
Vrudha pradhavathi yadha mruga raja pathni,
Thasmathwamadhya saranam mama deena bandho. 4

This life mine daily lessens like the water in an unbaked mud pot,
This pleasure of youth keeps it ever changing like the streaks of lightning,
This old age mine, is marching towards me like the wife of the lion king,
And so you are my only refuge, oh, Friend of the oppressed.

Aaydhyayo mama bhavathyadhiko vineethe,
Kamadayoha balinothibalassamadhya.,
Mrutyur dathu dathimaam batha kim vadheyam,
Thasmathwamadhya saranam mama deena bandho. 5

For me , my expenses are always more than my income,
Undesirable qualities like passion are stronger,
Desirable qualities like patience are really weak,
What shall I say, the Thought of death is ever painful to me,
And so you are my only refuge, oh, Friend of the oppressed.

Thaptham thapona hikakadhapi maya hathanwa,
Vaanyathadhanahi kadhapi thapascha thaptham,
Midhyabhi bhashana parenanamana samhi,
Thasmathwamadhya saranam mama deena bandho. 6

Never have I done meditation by this body of mine,
Never have I done search of god by my intellect,
My mind which loves gossip has never ever attempted to pray,
And so you are my only refuge, oh, Friend of the oppressed.

Sthabdham mano mama sada nahi yathi soumyam,
Chakshuschamena thava pasyathi viswaroopam,
Vacho thadaiva navadhan mama soumya vaneem,
Thasmathwamadhya saranam mama deena bandho. 7

This foolish mind mine, never is it at peace,
These eyes mines never see your universal form,
This words mine does not help me to utter sweet words,
And so you are my only refuge, oh, Friend of the oppressed.

Sathwam name manasiyathi rajasthamobhyam,
Viddhe thadha kadhamaho shubha karma vartha,
Sakshath parambharathaya sukha sadhanam thath,
Thasmathwamadhya saranam mama deena bandho. 8

Desirable good qualities never reach my mind,
Which is broken by dark deeds and deeds of valour,
Thus where are my chances of doing good deeds ,
Especially when, as is usual, my mind hankers for pleasures?
And so you are my only refuge, Oh, Friend of the oppressed.

Poojakrutha nahi kadapi mayaa thadheeya,
Mithram twadeeyamapimenajapadrasamngna,
Chitham name smarathithe charanouhya vaapya,
Thasmathwamadhya saranam mama deena bandho. 9

I have never offered you worship,
My tongue has never even called your name as a friend,
My mind has never ever thought of your feet,
And so you are my only refuge, oh, Friend of the oppressed.

Yagnonamestheehootha dana dayadhi yuktho,
Jnanasya sadhana gano na viveka mukhya,
Jnanam kwa sadhana ganena vinaa kwa moksha,
Thasmathwamadhya saranam mama deena bandho. 10

I have never known a yagna with homa, mercy or charity,
I do not have knowledge about salvation like intelligence,
Without intelligence there is no jnana,
Without jnana there is no salvation,
And so you are my only refuge, oh, Friend of the oppressed.

Sath sangathirhividitha thava bhakthi hethu,
Saapyadhyanaasthibatha, panditha manino mey,
Thaamantharena nahi saakwachabodha vaartha,
Thasmathwamadhya saranam mama deena bandho. 11

Good company is known as the source of devotion to thee,
But I who consider myself learned do not have even that,
And how is it possible to realize God without devotion?
And so you are my only refuge, oh, Friend of the oppressed.

Drishtir na bodha vishaytaa samathabhidana,
Vaishamyamevathadeeyam vishayee karothe,
Santhi kutho mama bhavethsamathana chethasya,
Thasmathwamadhya saranam mama deena bandho. 12

Tolerance which is needed for realization is not with me,
This makes me see differences , when they are not there,
And how will I get peace, if I do not have tolerance?
And so you are my only refuge, oh, Friend of the oppressed.

Maithree sameshu na cha mesthi kadhapi nadha,
Dheene thadha na karunamudhitha cha punye,
Papenupekshanavaho mama muthkadam sya,
Thasmathwamadhya saranam mama deena bandho. 13

Friendship with my equals, mercy towards the oppressed,
Desire for doing good deeds, never come to me,
And how can I ever be happy as I am interested in sin?
And so you are my only refuge, oh, Friend of the oppressed.

Nethradhikam mama bahir vishayeshu saktham,
Naandarmukham bhavathi thama vihaya thasya,
Kwandar mukhatwamapahaya sukhasya vaartha,
Thasmathwamadhya saranam mama deena bandho. 14

My senses like eyes are only interested in outward aspects,
They do not bother to see or feel inside me and how can I,
Get perennial pleasure without their seeing inward?
And so you are my only refuge, oh, Friend of the oppressed.

Thyaktham grahadhyapi maya bhava thaapa santhya,
Naaseedasaou hruthahyadho mama mayaa they,
Saachaadhunaa kimuvidhasyathi nethi jane,
Thasmathwamadhya saranam mama deena bandho. 15

I forsook things like house, to calm the pain of life,
But my mind still is attached to them because of your Maya,
And I do not know what this illusion is going to do to me?
And so you are my only refuge, oh, Friend of the oppressed.

Praptha danam gruha kutumbhajaswadhara,
Rajyaya daihika mahendrapuram cha nadha,
Sarvam vinaswaramidham na phalayakasmai,
Thasmathwamadhya saranam mama deena bandho. 16

If I get riches, house, family, elephant, horse or wife,
If I become a king and get everything and go to even heaven,
All these are temporary and would get destroyed and there is no use,
And so you are my only refuge, oh, Friend of the oppressed.

Pranaan nirudhya vidhi thana krutham hiyogo,
Yogam vinasthi manasa sthiratha kutho mey,
Thaam vai vinaamama na chethasi santhi vartha,
Thasmathwamadhya saranam mama deena bandho. 17

I have never learnt to control breath using yoga,
Without learning yoga, how can my mind be stable?
Without stability of mind where is the question of peace?
And so you are my only refuge, oh, Friend of the oppressed.

Jnanam yadha mama bhaveth krupaya gurunaam,
Sevam thadha na vidhina karavam hi thesham,
Sevapi sadhanathaya vidhithasthi chithe,
Thasmathwamadhyasaranam mama deena bandho. 18

There is no possibility for me of getting Jnana by the grace of Guru,
For I have not served any Guru in the fashion recommended,
And also it is known that this service leads to salvation,
And so you are my only refuge, oh, Friend of the oppressed.

Govinda Sankara Hare Girije Ramesa,
Sambho janardhana Gireesa Mukunda Sambha,.
Naa anya gathirmama kadhanchanavaam vihaya,
Thasmathwamadhyasaranam mama deena bandho. 19

I do not see any other way except you .
Oh Govinda, Oh Sankara, Oh Hari, Oh Sambha, Oh Ramesa
Oh Janardhana, Oh Gireesa, Oh Mukunda, Oh Sambha,
And so you are my only refuge, oh, Friend of the oppressed.

Phala Sthuthi
(Result of Reading)

Ethath sthavam Bhagwadaasrayinabhi dhanam,
Ye manava prathi dinam pranatha patanthi,
They manusha bhava rathim parihiruthya santhim,
Gachandhi kim cha paramathmani bhakthi madha.

That man who recites this poem of praise
Called "Refuge in God", daily and with devotion,
Would attain perennial peace after destruction of sorrows,
And also would without any doubt attain devotion to God.

Bharat Savitri

[Moral of the Epic Mahabharata]

By Veda Vyasa

Translated by P. R. Ramachander

[These 4 verses are found in the end of the epic Mahabaratha as well as Harivamsam which is an annexure to the great epic Mahabharata written by Veda Vyasa. These are supposed to be the moral (essence) of the great epic Mahabharata. There is another version containing 100 stotras which are mainly a discussion between Lord Krishna and King Duryodhana. These 4 verses are also included in that collection.]

Mata pitra sahsrani putra dara satanica
Samsare svanubhutani yanti yasyanti chapare 1

Thousands of mothers and fathers,
And hundreds of wives and sons,
Are experienced in several births,
And are going to be experienced in the future.

Harsha sthana sahasrani bhaya sthana satani cha
Divase divase moodam avisanti na panditam 2

Thousands of experiences of happiness
Hundreds of experiences of fears,
Afflict the dim witted man,
But will not affect the wise man.

Urdhva bahun viraumyasha na cha kascid srunoti may
Dharmad arthascha kamasca sa dharma kim na sevyate 3

I am shouting this loudly,
Raising my hands above,
But no one listens to this,
Wealth and love comes out of Dharma,*
But no one is bothered to practice his Dharma.
* Right and just duty.

Na jatu kaman na bhayan na lobbhad
Dharmam tyaje jivitasypa hetho
Nityo dharmah sukha dukhe tvanitye
Jivo nityo heturasya tvanitye. 4

Dharma should not be forsaken,
Either due to desire, fear or avarice,
Dharma is permanent but pleasure and sorrow are temporary,
Like soul is permanent but body is temporary.

Phala Sruthi
(Result of Reading)

Imaam bhaarata saavitriim praatah utthaaya yah pateth,
Sapta janma krithai paapai sa mukta sukham edhate 1

He who reads this Bharatha Savitri as soon as he wakes up,
Would get rid sins done in his last seven births and be happy.

Divaa vaa yadi vaa raatrau vanesu visayesu cha,
Na bhayam vidyate kimchith kaarya siddhih bhavishyati 2

He who reads it in day or night in forest or during discussion,
Would not feel afraid and would be able to complete his job.

Yat phalam go sahasrasya svarnena alankrithasya cha,
Dattasya vidhinaa paatre tat phalam labhate narah. 3

He would also get the same result as when he presents,
One thousand cows decorated by gold to a proper person,
And following suitable rituals.

Aho raatra kritam paapam shravanaat eva nashyati,
Samvatsara kritam paapam pathanaat eva nashyati. 4

The sin committed in a full day will be lost just by hearing it,
And the sin committed in a year would be lost by reading it.

Bharatha Kavacham

[Armour of Bharatha]

Translated by P. R. Ramachander

[Bharatha was the next younger brother of Lord Rama. He spurned the possession of the kingdom got by his mother and ruled the country as proxy king on behalf of Rama for fourteen years. He married Mandavi the cousin of Sita and had a son called Thakshaka. It is believed that he is the incarnation of the conch of Lord Vishnu. I have not seen any other prayer addressed to him except this, though there is a temple dedicated to him in Irinjalkuda in Kerala. I found this in a book called 49 Kavachhangal published by Vidhyarambham press in Malayalam.]

1. Atha param Bharathasya Kavacham Vadamyaham,
Sarva papa haram punyam sada Sri Rama bhakthidham.

From now onwards I am going to chant the Armour of Bharatha,
Which destroys all sins, and creates devotion to Lord Rama.

2. Kaikeyi thanayam sada raghu vara nyasthekshanam Shyamalam,
Saptha dweepa pather Videha thanayaa kanthasya vakye ratham,
Sri Sita dava savya parswa nikate sthithwaa varam chamaram,
Druthwa Dakshina sath karenaBharatham tham vijayantham bhaje.

I worship that very victorious Bharatha,
Son of Kaikeyi, who is black and is always very near Lord Rama,
Who obeys the words of the husband of the daughter Of Janaka who is the
Lord of seven islands,
Who standing near the husband of Sita is holding a fan in his right hand,

Asya Sri Bharatha kavacha manthra Agasthya Rishi, Sri Bharatho devatha,
Anushtup chanda, Sankha ithi bheejam Kaikeyi nandana ithi Shakthi
Bharatha Khandswara ithi keelakam Ramanuja ithi asthram Saptha
dweepeswara dasa ithi kavacham Ramamsaja ithi manthra Sri Bharatha
preethyartham Sakala mano Radha sidhyarthe Jape viniyoga.

For the chant of Bharatha's armour, the sage is Agasthya, the god is
Bharatha, the meter is Anushtup, the seed is the conch, the power is the son
of Kaikeyi, the nail the voice of Bharatha, the arrow is the younger brother of
Rama, the armour is the brother of the king of seven islands and the chant is
he who was born as part of Rama and this is being chanted for pleasing Lord
Bharatha and fulfillment of the wishes of the mind.

Adha Kara Nyasa
Now rituals of the hand

Om Bharathaya angushtabhyam nama,
Om Sankhaya tharjineebhyam nama
Om Kaikeyi nandanata madhyamabhyam nama
Om Bharatha kandeswaraya Anamikabhyam nama
Om Ramanujaya kanishtikabhyam nama
Om Saptha dweepeswaraya kara thala kara prushtabhyam nama

Ithi Kara Nyasa

Om Bharatha salutation by thumb
Om Conch salutations by the second finger
Om son of Kaikeyi salutations by middle finger
Om king of Bhartha kanda, salutations by fourth finger
Om younger brother of Rama salutations by little finger
Om the king of seven islands salutations by inside and outside the hand.,

This is the ritual by the hand

Adha Hrudaya Nyasa
Now rituals of the heart

Om Bharathaya hrudayaya nama,
Om Sankhaya sirase swaha
Om Kaikeyi nandanata Shikayai voushat
Om Bharatha kandeswaraya kavachaya hoom
Om Ramanujaya nethra thrayaya voushat
Om Saptha dweepeswaraya asthaya phat
Om Ramamsajaya chethi dig bandha

Ithi Hrudayadhi Shadanga Nyasa

Om Bharatha salutation to the heart,
Om Conch swaha to the head,
Om son of Kaikeyi Voushat to the head
Om king of Bharatha kanda hoom to the armour
Om younger brother Of Rama Tying of directions by chethi

Thus ends the six fold ritual of the hand.

Adha Dhyanam
Now Meditation

1. Om Ramachandra savya parswe sthitham, kekaya jathunam,
Ramaya chamarenaiva vijayantham manoharam.

Om victory to the pretty one who stands by the side of Lord Rama,
Who was born to Kaikeyi and who fans Lord Rama.

2. Rathna kundala keyura kankanadhi subhooshitham,
Peethambara pareedhanam vana mala virajitham.

Who wears pearl ear studs, crown and decorates himself with gold,
Who dresses himself in yellow silk and wears a forest garland.

3. Mandavi dhoutha Charanam rasana noopuranwitham,
Neelothpala dala shyamam dwija raja samananam.

Whose feet wearing anklets and girdle is served by Mandavi,
Who is as black as the petals of blue lotus and who is like the twice born king

4. Aajanu bahum, Bharatha khandasya prathipalakam,
Ramanujam smithasyam cha Satrugnas parivanditham.

Whose hands reach up to his thigh, Who is the protector of Bharatha
Continent,
Who is the younger brother of Rama and who is saluted by Shatrugna.

5. Ramanyasthe kshanam soumyam, vidhyuth punja sama prabham,
Rama bhaktham maha veeram Vandhe tham Bharatham Shubham.

Who does the orders of Rama immediately, who is soft natured,
Who has the shine of the light of the lightning, who is devotee of Rama,
Who is a great hero and I salute the such an auspicious Bharatha.

6. Evam dhyathwa thu Bhratham, Rama padekshanam hrudhi,
Kavacham padaneeyam hi Bharathasyedhamuthamam.

Meditating on Bharatha like this, keeping Rama's feet in the mind,
This armour of the very great Bharatha should be read.

Kavacham Armour

1. Om Poorvatho Bharatha pathu, dakshine Kaikeyi sutha,
Nrupathmaja pradheechyaam hi pathoodheechyaam Raghothama

Om Let the east be protected by Bharatha,
Let the south be protected by son of Kaikeyi,
Let the west be protected by the son of the king
And let the north be protected by the best of Raghu clan.

2. Adha pathu Shyamalanga schordhwam Dasarathathmaja,
Madhye Bharatha varshesa, sarvathas soorya vamsaja.

Let the lower portions be protected by the black bodied one,
Let the upper parts be protected by son of Dasaratha,
Let the middle part be protected by he who ruled continent of Bharatha,
And let all parts be protected by one from clan of Sun.

3. Sira thaksha pitha pathu, phalam pathu hari Priya,
Broovor Madhyam janakajaa vakyaika thalparovathu.

Let the head be protected by the father of Thaksha,
Let the forehead be protected by the darling of Hari,
Let the middle be protected by he who takes interest,
In the words uttered by the daughter of Janaka.

4. Pathu Janaka Jamatha mama nethre sadathra hi,
Kapolou Mandavi kantha, karna moole smithanana.

Let my eyes be always protected by son in law of Janaka,
Let my skull be protected by husband of Mandavi,
And let the edge of my ears be protected by one with smiling face.

5. Nasagram may sada pathu Kaikeyi thosha vardhana,
Udarango mole pathu Vanim pathu jada dhara.
May the tip of my nose be always protected by he who increases joy of Kaikeyi,
May by lips and mouth be protected by the learned one with matted hair.

6. Pathu pushkara thatho may jihwan, danthan prabha maya,
Chibhukam valkaladhara, kandan pathu varanana,

Let my tongue be protected by father of pushkara,
Let my teeth protected by the effulgent one,
Let my chin be protected by one who wears hide of trees,
And let my neck be protected by one with blessed form.

7. Skandhou pathu jitharathir bhujou shathru vanditha,
Karou kavacha dhari cha nakhaa gadga dharoavathu.

Let my shoulder be protected by one who has conquered sorrow,
Let my arms be protected by one who is saluted by his enemies,
Let my arms be protected by one who wears armour,
And let my nails be protected, he who carries a sword.

8. Kukshi Ramanuja pathu vaksha Sri Rama Vallabha,
Pasrwe Raghava parswastha, pathu prashtam subhashana.

Let my abdomen be protected by younger brother of Rama,
Let my chest be protected by the pet of Rama,
Let my sides be protected by he who stands by the side of Rama,
And let my behind be protected by one who talks sweetly.

9. Jataram cha Dhanur dhari nabhim sarakarovathu,
Katim Padmakshana pathu, guhyam ramaika manasa.

Let my stomach be protected by he who holds the bow,
Let my navel be protected by one who uses the arrow,
Let my waist be protected by one who has lotus like eyes,
Let my private parts be protected by one who thinks only of Rama.

10. Rama mithram pathu lingam, ooru Sri Rama sevaka,
Nandhi grama sthitha pathu januni sarvadhaa.

Let my penis be protected by friend of Rama,
Let my thigh be protected by the servant of Rama,
And let the one who stayed in Nandi grama,
Always protect my knees.

11. Sri Rama paduka dhari padu jange sada mama,
Gulphow Sri Rama bandhuscha, padhou pathu surarchitha.

Let the one who carried the slippers of Rama protect my thigh always,
Let my ankle be protected by the relative of Rama,
And let my feet be protected by The one who is worshipped by devas.

12. Sri Rama agnaa palaka pathu mama angaa anyathra sarvadhaa,
Mama padanguli pathu Raghu vamsa subhooshana,

Let the one who obeys the orders of Rama protect my other body parts,
Let the fingers of my feet be protected by the ornament of Raghu clan.

13. Romani pathu ramya pathu rathrou sudheer mama,
Thoonira dhari divas am dik pathu mama sarvadhya

Let my hair be protected by the pretty one,
Let the brave one protect me at night,
Let the one who carries the quiver protect,
Me from all directions during the day.

14. Sarva kaleshu maam pathu Pancha janya sada bhuvi,
Evam sri Bharatsyedham sutheekshna kavacham shubham.

Let me protected always by The incarnation of Pancha Janya,
Thus ends the very sharp armour of Sri Bharatha

15. Maya proktham thavagre hi maha mangala karakam,
Stotranamuthamam stotram idham jneyam supunyam.

This one which has been told by me to you,
Results in very auspicious results to you,
Knowing this best of prayers results in blessings,

16. Padaneeyam sada bhakthyaa Ramachandrasya harshadham,
Padithwa bharatsyedham kavacham Raghu nandana.

17. Yadha yaathi param thosha Thadhaa swakavachena cha,
Thasmad yethath sada japyam Kavachanan anuthamam

18. Asyathra padanaan marthya sarvaan kamanavapnuyath,
Vidhyaa kamo labheth vidhyaam putha kamo lasbeth puthra.

Reading this with devotion would make Lord Rama happy,
Reading this armour of Bharatha After the armour of Rama
Would make him more happy than only his armour,
And so this great armour be always chanted,
And by reading like that men would get all desires fulfilled,
He who wants knowledge would get knowledge,
And he who desires would be blessed with sons.

19. Pathni kamno labeth pathnim, Dhanarthi dhana mapnuyath,
Yadyam mano abhilakshitham thathath kavacha padatha

20 Labhyathe maanavair athra sathyam sathyam vadamyaham,
Thasmad sada japaneeyam Ramopasaka manavai.

He who desires for a wife would get a wife,
He who desires for wealth would be blessed with wealth,
And all the wishes of the mind would be fulfilled by reading this armour,
And I am telling the truth, telling the truth that men would get like that,
And so let this be chanted by all the devotees of Lord Rama.

Ithi Srimad Ananda Ramayane Sutheeshna Agasthya Samvade,
Sri Bharatha kavacham sampoornam.

Thus ends the Armour of Bharatha which occurs in the discussion between
Agasthya and Sutheeshna in the Ananda Ramayana.

Brahma Sthuthi Panchakam

[Pentad of Prayers addressed to God Brahma]

Translated by P. R. Ramachander

[Due to a curse of Lord Shiva, Brahma is not worshipped in India but our Puranas (epics) are full of persons who did penance addressing Lord Brahma. Here is a short and sweet prayer addressed to him.]

1, Namō naraka Vidweshi, nabhee nalina janmane,
Brahmane, Brhad aakara bhuvanakara silpine,

Salutations to God who hates the hell, who was born out of the lotus from the belly,

Who is Lord Brahma with huge form and who is the sculptor of the world.

2. Chathrananan mamboja nishannam, Bharathi sakham,
Aksha mala Varaa bheethi kamandalu dharma Bhaje

I sing about the God who holds the rosary, Hands in blessing and protection and the water pot,

Who has four faces, Who rests on lotus flower, Who is the consort of Goddess Saraswathi

3. Namō Viswasruje thubhyam sathyaya Paramathmane,
Devaya deva pathaye, Yajnanaam pathaye nama.

Salutations to him who releases the universe who is the real divine soul,
Salutation to Deva, the Lord of devas and the lord of Yajna.

4. Namasthe Loka Nadhaya, Namasthe Srushti karine,
Namasthe Veda roopaya, Namasthe Brahmane nama,

Salutations the lord of the world, Salutations to the cause of creation,
Salutations to the form of Vedas and salutations to Lord Brahma.

5. Srimath vakthraravinda sruthi nigama madhu syandha sandohanandath,
Vibhyad brungaaya Ganga Himagiri Vilasad Paksha Hamsa dwajaya.

From whose lotus like face the honey of Vedas and Sruthis originated with joy,

From whose golden pitcher river Ganges and Himalayas shined and who has a flag of swan.

6. Bhasha yoshid priyaya, pranathi krutha Shiva . prani nadha pranamam,
Karmo dharmika dhamne vayam akhila Jagat karmane Brahmane they.

To the God who likes the lady of language, who salutes Shiva, Oh Lord
Salutations,

Oh God who is the home of Act according to Dharma, we are yours Oh Lord
Brahma who has universal acts.

Brahma Stotram [Deva Krutham]

[Prayer of Brahma composed by Devas]

Translated by P. R. Ramachander

[Lord Brahma has only one or two temples dedicated him. It is also rare to people to pray him. During the time of epics, those who wanted boons used to pray Lord Brahma.]

Deva Ouchu: -

Devas said: -

1. Brahmane, Brahma vijnana dugdho dhadhi vidhayine,
Brahma Thatwa Dhidhukshunaam Brahmadhaya namo nama.

Oh Lord Brahma, who causes the milk and curd of the Brahma Jnana,
Salutations to Brahma by those who are desirous of knowing essence of Brahma.

2. Kashta samsara magnaanaam samasorothara hethave,
Sakshine sarva bhoothanam sakshi heenaaya they nama.

Oh God who is the cause of saving the people of the world drowned in suffering life,
Oh witness of all beings and one who does not have a witness, salutations.

3. Sarva dhathre, vidhathre cha sarva dvandvapaharine,
Sarva avasthasu sarveshaam sakshine vai namo nama.

One who carries everything, oh god determining fate, oh destroyer of troubles,
Oh God who is the witness of every one at every state, salutations to you.

4. Parathpara viheenaaya paraya parameshtine,
Parijana vathathma swaroopaya namo nama.

Oh God without superior to the best, who is divine and who is greatly divine,
Oh God of well of divine understanding which is beyond understanding,
salutations to you

5. Padmajaya pavithraya Padmanabha suthaya cha,
Padma pushpai supoojyaaya nama Padma daraya cha.

Born out of lotus, pure, son of God with lotus on his navel,
God who is worshipped by lotus and One carried by lotus, salutations to you

6. Sura jyeshtaya, suryadhi devatha trupthi karine,
Surasura nardheenaam sukhdaya namo nama

Eldest among devas, one who satisfies devas like sun god,
And God who gives happiness to devas, asuras and humans, salutations to you.

7. Vedase Viswa nethraya Vishudha nana roopine,
Veda vedyaya Vedantha nidhaye vai namo nama

Oh form of Veda who has universal eye, who is pure, has various forms,
One studied by Vedas and the treasure of Vedantha, salutations to you.

8. Vidhaye, vidhi heenaaya, vidhi vakhya vidhayine,
Vidhyuktha karma nishtaanaam namo Vidhya prayayine.

Oh fate, oh one who does not have fate, One who formulates the words of fate,
One who performs rituals as laid down and one who gives knowledge, salutations to you.

9. Virinchaya visishtaaya Visishtarthi haraya cha,
Vishannanam vishadhabdhi vinasaya namo nama.

Oh Lord Brahma who is the greatest who destroys great pains also,
Oh God who destroys the sea of sorrow of those who are dejected, salutations.

10. Namohiranyagarbhaya, hiranya gitri varthine,
Hiranya dhana labhyaya hiranyathi priyaya cha.

Salutations to Lord Brahma who lives on top of golden mountain,
Who is got by those who give gold in charity and one who likes gold very much.

11. Sathanandaya saanthaya, sankara jnana dhayine,
Samadhi sahithayaiva, jnanadhaya namo nama.

Oh God who makes many people happy, peaceful one, one who gave wisdom to Shankara,
One who is along with peace and one who gives wisdom, salutations.

12. Shambhuve, Shambhu bukthaanaam sankaraya sareerinaam,
Sankara jnana heenaanaam sathruve vai namo nama.

Oh Shambhu, one who made use of Vishnu, one who has body of Shankara,
And the enemy to those who do not know Shankara, salutations to you.

13. Nama Swayambuve, nithyam swayambhu brahma pradhayine,
Swayam Brahma swaroopaya swathanthraya paramathmane.

Salutations to one who rose from himself one who daily provides self born
Brahma,
One who has the Brahma's form, one who is independent, salutations.

14. Druhinaaya durachara nirathasya durathmana,
Dukhadaya anyajanthoonaam athmadhya namo nama.

Oh creator of those other animals with bad behavior
Who are engaged in bad behavior to Lord Vishnu, salutations.

15. Vandhya heenaaya, vandhyaya varadhaya, parasya cha,
Varishtaya varishtaanaam chathur vakthraya vai nama.

One who blesses deficient barren women and barren women, one who is
divine,
The best among greatest and one having four heads, salutations.

16. Prajapathi samakhyaya prajaanaam pathaye nama,
Prajapathya virakthasya, nama prajna pradhayine.

Oh celebrated lord of people, Oh Lord of people salutation,
Oh Lord greatly interested in Prajapathya penance, salutations to one giving
wisdom.

17. Pithamahaya pithradhi kalpana rahithaya cha,
Pisunaagamya dehaya pesalaya namonama.

Oh Grandfather, Oh god who has left being a father
Oh God with saffron like body, oh God who is soft, salutations.

18. Jagat karthre, Jagat gopthre, Jagat Hanthre Paramathmane,
Jagat drusya viheenaaya chinmathre jyothishe nama.

One who creates the world, one who hides the world, destroyer of the world,
Oh divine soul,
One who is not seen in the world, one who is only divine, salutations.

19. Viswotheernaaya, Viswaya, Viswaheenaya Sakshine,
Swaprakasaika maanaaya Nama poorna paramathmane.

Oh God who rescued the earth, Who is the world, who is beyond the earth,
Oh witness,
Who shines in his own luster salutations oh complete divine soul.

20. Sthuthyaya, Sthuthi heenaaya Stotra roopaaya Thathwatha,
Stothrunam api sarvesham sukhadaya namo nama

Oh God who is prayed to, who is outside prayers, who is the form of prayers,
Oh essence of knowledge.
Please give all pleasures to those who pray you, salutations.

Iti Skanda purane Sutha samghithaayaam, deva krutham Brahma stotram

This is prayer of Brahma composed by devas occurring in the collection of
Sutha which occurs in Skanda Purana.

Chathu Sloki Bhagawatam

[Essence of Bhagawatam in four verses]

Translated by P. R. Ramachander

[These few verses occur in the discussion between Lord Vishnu and Lord Brahma in the second chapter of Bhagawatham. Though there are seven verses, first two verses are introductory in nature and the last one is the concluding verse. This has been taken from the Hindi Publication called Sthotra Rathnavali by Gita press, Gorakhpur. Only a very simple meaning of the verses, as I understand it has been given and interpretation and discussion is avoided.]

Sri Bhagawan Uvacha:

The God said:

Jnanam parama guhyam yea yad vignana samanvitham,
Sarahasyam thadangam cha grahana gaditham maya, 1

Please hear from me that knowledge of mine,
Which is mystic and governed by reason,
And which is kept as a very secret,
And please understand it carefully.

Yavan aaham yada bhavo yad roopa guna karmaka,
Thadaiva Thathwa vignamasthu they madanugrahath. 2

Due to my mercy and blessing, you would understand,
That knowledge fully and completely,
Which explains my transcendental existence,
My moods, my philosophy, my form and my properties.

Aahameva samevagre nanyad yatsa thatparam,
Paschadaham yadethascha yo aavasishyeth so asyatham. 3

I only was there before creation,
And nothing else was there,
Afterwards again I only was there,
And in future, I only will be there.

Kruthe artha yath prathiyeth na prathiyeth cha aathmani,
Thad vidhya dathmano maayaam yadha aabhaso yadha thama. 4

Anything which is told as having any meaning,
If it does not have any relation to me,
Is knowledge of the soul that is an illusion,
And is without light and is very dark.

Yada mahaanthi bhoothani bhootheshcha vacheshvanu,
Pravishtanya pravishtani thada theshu na theshwaham. 5

Like the five great elements,
Which are present and not present,
In all elements of the world,
I exist, within everything that is created,
And also outside of those same things.

Ethavadeva jiggnasyam Thathwa jigna sunathmana,
Anvaya vyathirekhabhyam yathsyath sarvathra sarvadha. 6

There is great curiosity,
To know about the soul,
Its principle and existence,
Which ends with these words,
Which are everywhere and for always

Ethan matham samathishta paramena samadhina,
Bhavan kalpa vikalpeshu, na vimuhyathi karhichith. 7

He who searches for this supreme truth,
With his mind fully under control,
Will in all space and time,
Be set free in no time.

Iti Srimad Bhagawathe maha purane aashta dasa sahashtayam
samhithayam vaisikhyam dwitheeya skande bhagawat brahma samvade
chatu sloki bhagawatha sampoornam.

Thus ends the Bhagawatham (story of the lord) told in four verses which
occur in the second section called Discussion between Vishnu and Brahma,
in the great book Bhagawatham.

Chathu Sloki Gita

[Gita in four Verses]

Translation by P. R. Ramachander

[These 4 verses (8-11) occurring in the tenth chapter of Bhagwad Gita viz the essence of God is considered by large number of savants as the essence of the Gita but appears to me as containing a succinct definition of the way of devotion (Bhakthi Marga) of Bhagwad Gita, I am giving the meaning of these 4 verses in a simple transparent language here.]

Aaham sarvasya prabhavo,
Matha sarvam pravarthate,
Ithi mathwa bhajanthe maam,
Budha bhava samanvitha. 10-8

The wise man with devotion,
Sings praises of me understanding that,
I am the power behind everything,
And everything works because of me.

Math chitha math gatha prana,
Bodayantha parasparam,
Kadayanthascha maam nithyam,
Thooshyanthi cha ramanthi cha. 10-9

The wise men thinking about me,
And devoting their lives to me,
Talk with each other about me,
And become satisfied and happy.

Tesham sathatha yukthanam,
Bhajatham preethi poorvakam,
Dadahami budhi yogam tham,
Yena maam upayanthi they. 10-10

They always sing my prayers,
With love and concentration,
And I grant them unified wisdom,
So that they can attain me.

Tesham yevanukambartha,
Aham agnanajam thama,
Nasayamyath mabhavastha,
Jnana deepena bhaswatha. 10-11

With great compassion for them,
Dwelling deep in their heart of hearts,
I destroy their darkness of ignorance,
With a shining lamp of wisdom.

Deivame Kathu Kolga

Translated by P. R. Ramachander

[This is a powerful prayer written in Malayalam. The prayer does not mention or refer to any one God. It could easily be used as a universal prayer by any human being, belonging to any religion.]

Deivame kollga angu kaividathingu gnangale,
Navikan nee Bhavabdhi korarivan thoni Nin padam. 1

God please protect us, without leaving our hand,
You are pilot in this sea of birth, and your feet is the boat.

Onnu onnai yenni thottennum porul odungiyal,
Ninnidum drukku pol ullum ninnilaspandamavanam 2

When the counting which starts one by one comes to an end,
The mind also would stop and merge in to you.

Anna vasthradhi muttadhe thannu rakshichu jnangale,
Danyarakkunna nee onnu thane jnagaljkku Thampuran. 3

You who give us food and close without stop,
And made us blessed are the only Lord to us.

Aazhiyum thirayum kaththu mazhavum pole jnangale,
Mayayum Nin mahimayum neeuim yen ullil aaganam. 4

Like the sea, its tides, wind and depths, you should,
Become inside us along with illusion and your power.

Neeyallo srushtiiyum srushtavayathum srushti jalavum,
Neeyallo daivame srushtikkulla samagriyayathum. 5

You are the created, the creator and the magic of creation,
Oh God are you not the one who became raw material for creation.

Neeyallo mayayaum mayaviyum maya vinodhavum,
Neeyallo mayaye neeki sayujam nalgum aaryanum. 6

You are the illusion, the magician and the magical sport,
And are you not the one who removes illusion and grants salvation.

Nee sathyam jnanam aanandam nee thane varthamanavum,
Bhoothavum, bhaviyum vere ellothum mozhiyum orkkugil nee. 7

You are the truth, wisdom and you,
You are the present, past and future,
And you are all the languages we know.

Akavum, puravum thingum mahimavaranna nin padam,
Pugazhthunnu jangal ange, Bhagavane jayikkuga. 8

You are the thing that fills all insides and outsides,
And we praise you, Oh God, victory to you.

Jayikkuga Mahadeva, deenavana Parayana,
Jayikkuga chidananda, Dhaya sindho jayikkuga. 9

Victory to the great God, The protector of the forest of the oppressed,
Victory to the divine God, Victory to the sea of mercy.

Aazhamerum nin mahassam aazhiyil jnangal aagave,
Aazhanam, vazhanam, nithyam vazhanam vazhanam sukham. 10

In the very deep ocean of your divine greatness, we ourselves,
Should sink, should live, and should live daily, live happily.

Dheepa Lakshmi Sthuthi

Translated by P. R. Ramachander

1. Dheepo Jyothi Param Brahma, Dheepo jyothi Narayana,
Dheepo harathu may papam, Sandhya dheepo Namosthuthu.

The lamp and its flame are the divine Brahman,
The lamp and its flame are Lord Narayana,
The lamp destroys all sins and I salute the lamp at the dawn.

2. Shubham karothe Kalyanam, Arogyam Dhana Sampadha,
Sathru budhi vinasaya, Dheepa jyothi namosthuthu.

I salute the flame of the lamp, for performance of good deeds,
For health, wealth, riches and for destruction of my enemies.

3. Suvarna vrudhim Kurume gruhe sree,
Sudhanya vrudhim Kurume gruhe sree,
Kalyana Vrudhim Kurume gruhe sree,
Vibhoothi vrudhim Kurume gruhe sree.

Oh sree, lead to the increase of gold in my home,
Oh sree, lead to the increase of good grains in my home,
Oh sree, lead to the increase of auspiciousness in my home,
Oh sree, lead to the increase of godliness in my home.

4. Keeda pathanga masakaa cha vrukshaa,
Jale sthale ye nivasanthu jeeva,
Drushtwa pradheepam na cha janma bhajo.
Bhavanthi nithyam swasahi vipraa.

Insects, butter flies, bugs and trees,
Which live in water or in land,
Seeing the lighted lamp would definitely,
Get rid of all the sins done in various births,
And so the Brahmin lights the lamp daily.

Dhenu Stotram

[Prayer to the cow]

By Sridhara Swami of Chincholi

Translated by P. R. Ramachander

[From time immemorial cows were considered as God by all Hindus. It is believed that all Gods reside in a cow. This great Prayer has been written by a Holy sage of Karnataka called Sridhara Swami. This stotra in Sanskrit script with meaning is available at: ioustotra.blogspot.com. I have referred to this translation while making my own translation.]

1. Mathar namami Charanam sthava pavanamscha,
Samsaranava ithiyadhbha bahu bhava bhakthya,
Param nayasu thava puthramimam surithya,
Samsara Sindhu tharanam hi thavasrayena.

I salute you mother at your holy feet,
Since this worldly life is full of misery,
Be kind and hear this request of your devoted son,
And help him to depend on you to cross this sea of life.

2. Devascha devyaa ithiyathrivasanthi dheni,
Gopoojanena nikhilascha bhavanthi thrupthaa,
Aayurgrutham paya idham bhavatheeha veerya,
Matha sthuthasi bahudhaa sruthibhisthava mithyam

Oh Cow, all the Gods and goddesses live inside you,
And they get pleased completely by worship to you,
While your milk is our energy, your ghee is our life,
And mother you have been praised in various ways by Vedas.

3. Ojo dhruthi sumathireva matheeva santhi,
Jnanam cha bhakthirapi nithya madainyamevam,
Matha sthwadheeya payaso grutha thastha thasthad,
Vanchanthi nithyam amaraa, kimuthanyamarthyaa,

Power, stability, good brain to acquire knowledge,
Peace and devotion are daily got from you without fail,
Oh mother by the devas out of the Khir* made with your ghee and milk
And so these blessings can also be received by us ordinary people.

* A sweet dish made using milk

4. Agniryeyagdhe ghana midham sthutha Pancha gavyam,
Paapam thadhaa dahathji sathyamitheeha mathwa,
Matha pibanthi khalu Vedarathascha vipraa,
Pushnasi pasi sakalan parishudha deha.

Similar to Fire burning all wood, all sins are burnt.
By the Pancha Gavya,* which is described as pious
And oh mother, it is drunk by Brahmins well versed in Vedas,
For attaining absolute purity due to your blessing.

* Mixture of milk, curd, ghee, cow's urine and cow's dung

5. Yam varnayanthi nikhila sruthya sadhaiva,
Brahmothi krushna Bhagawan sa hi deva deva,
Sevaam thaveha kruthavan kimu madhasascha,
Kim varnayami thava bhagyamithoi mahathmyam.

You have been described by the Vedas with reverence as Brahma,
And the great God of Gods, Krishna did service to you, .
And I being an ordinary man am unable to describe your greatness and
virtues.

6. Krunsevam prathyaham bhaava bhgyathaya
Stotram dhenayor yaha pathetharshayuktha,
Praapya dhanam, bhakthim, aishvaryam
Evam deha arogyam modathe modhate cha.

He who serves you with a sense of devotion,
And chants this prayer addressed to the cow without mistakes,
Would attain wealth, devotion and get all types of blessings,
And also health of the body definitely.

Iti Srimath Paramahansa parivrujacharya sadguru Bhagwatha
Sridhara Swamina virachitham Dhenu stotram sampoornam

Thus ends the prayer addressed to the cow written by
The great saint and teacher Sridhara Swamin.
Who is a sanyasin and a great sage.

Durvaasanaa Prateekaara Dashakam

[Reversal of Evil Propensities]

By Vidyardanya Swami

Translated by V. Ramanujam

[Durvaasana refers to the evil propensities present in man that induce even the most controlled of human beings to err and succumb to temptations or compulsions at times. Pratheekaara refers to reversal or negation by taking calculated well-advised right action and not the most expected impulsive reaction on a provocation. Dashakam refers to ten shlokaas within which a wide range of subjects of such nature has been covered. The words in bracket are my addition.]

1. Our time may be spent (thus:) In the morning by discharging the duties ordained as per Vedaas. Thereafter by reflecting on noble (teachings imparted by) Vedaanta. After that by (reading / listening to) the epic story of Bharata and Rama by Sage Vasishtha (which is the) religious story on Deliverance from the Cycle of Birth and Death. In the evening by (reading / listening to) the meaning of and the principle behind the story of Bhagavatam (and in the night) by meditation. The course of our living (is determined by what you had earned) by your past actions (kaarmic effect) which have started yielding their reactions or results from the time of the present birth.
2. Oh! My mind! Give up ignorance by proper understanding of Brahman, the Absolute God Principle and Jivatman, the Individual Entity Principle. For ever get rid of fancies and actions (to satisfy desires) also by the realization of the untruth of this created world (that all the efforts put in, had after all not satisfied all desires but only paved the way for the next desire, the list of which has no end). By considering the fact that procuring worldly objects is a difficult and endless effort, get rid of desire always. Indeed anger through forgiving (and) greed by conscious effort through adopting an attitude of contentment in life overcome always.
3. (Oh!) My mind! By realizing (that) ultimately (it will only lead to) misery, give up the illusory pleasure (that) the tongue (and) the genitals provide. Give up talking harsh by speaking softly and soothingly. Practising silence avoid wasteful effort in indulging in useless talk. Give up bad company by deriving strength from the company of the good and righteous people. Give up arrogant pride indeed by realizing that some one could humble you too! By recalling the stories (you have heard of) criticism of venerable gods (and) sages. Give up unhappiness arising out of others criticizing you.

4. (Oh! My mind!) By enjoying (only) pious, pure, non-exciting, non-spicy food, avoid sleeping (for unduly long hours). Always by being alert and practical and realistic in life, avoid day dreaming fantasies in life! By eating (only) well cooked and easily digestible (food) in limited quantities that also, overcome diseases. Always overcome the feeling of helplessness by mustering mental strength (which comes only of study of scriptures). Get over desire for more and more property by very well disassociating with such people (who create the desire). Get over temptation for women by thinking of the possible ill effects of excessive sex or over attachment. By realizing that Aatman or Self is by nature always in Bliss, get over grief (as it affects only the body, which is of transitory nature in the journey of the soul).

5. Give up (over) attachment towards the spouse by not doting on her (too much). Give up (over) attachment (towards) children and wealth indeed (by realizing) their transient nature. Get over attachment (towards anything / anybody by) getting rid of delusion. By compassion get over harsh feelings. By an attitude of equality and indifference avoid the evil propensities (towards) friends or enemies. Give up all evil-causing enemies (i.e.,) ten sense and action organs by retiring to solitary place.

6. Overcome laziness by developing a habit of prompt response, fatigue by relaxing the mind, lethargy by forcibly keeping alert, the delusion of plurality or seeing differences among people and situations by showing in practice the strength of non-duality, the mistaken notion that the world is real by understanding the reality of the unreal nature of the world, uttering words and saying things that harm others by realizing one's own shortcomings and recalling things that hurt themselves, anger by visualizing others also just as themselves, rebuking others by speaking soft and soothing words to them as a drill. (Oh Mind!) Through the strength of being well informed of matters dispel the fear born of uncertainty and insecurity.

7. Oh Mind! Renounce the tendency to brood over the past by recognizing such effort as wasteful indeed. By realizing that what is present now may not be there / will become a thing of the past, tomorrow avoid pre-occupation and over attachment with objects available now. Always by realizing that what is in store as per your own Karma will take place avoid worrying about what is going to happen in future. Taking into account the unnecessary difficulties involved in them, avoid deeds committed by righteous as well as unrighteous people with worldly aspirations. Always avoid ill feelings and hatred by friendship and love. By coolly considering that in the end everything ends up into ashes, avoid attachment to people.

8. Oh Mind! Avoid always the agony caused by the body, senses etc by realizing that in reality you are the soul (that is always in bliss and is not affected by grief). Avoid injustice and inequality towards others by realizing

that the same Brahman is present in all. Avoid the fear / confusion / disturbance arising out of gossip without agitation or emotional reaction. Overcome the constant unhappiness caused by contempt by others indeed - by your internal search (if at all you earned it really or not). Condone with compassion the offences committed by children knowingly or unknowingly. Forgive punishment / beating (inflicted by others) as expiation of your karmic debts.

9. Life ebbs away quickly departing from the body in the same way as water (leaks away from) a vessel (with a hole)! The strength of the organs of the body also go away just as a prostitute leaves when her paramour becomes pauper. Just as a herd of deer (leaves) at the time of forest fire (so also) the sense of discrimination disappears (from the human body). As a deer (or animal) will run away fast from its habitat (on sensing danger) (in the same way) realizing quickly (the impermanence of this world and its lures to wean us away from the path to God) seek shelter in the state of Self. Do not waste this human body (obtained with difficulty to enable us to seek our identity with the Lord).

10. (Oh Seeker!) Seeking refuge in the ocean of Vedaantha day in and day out, always help yourself with these treasures: Courage, valuable as Airaavatha, (Indra's elephant that braves any battle field carrying Indra on its back to return victorious), Peace which is as everlasting as Kamadhenu, (the celestial cow of sage Vasishta which lasts through any amount of demand made to it), Mastery over the sense organs just as the Kalpatharu or wish-fulfilling tree has supply of any item demanded of it, Friendship, Cordiality, Love etc like the qualities of divine damsels known as Apsaraas, Discrimination like that of Uchchaisravas, (the divine horse of Indra, known for its tactical movements on the battle field with Indra on its back), Contentment which is like the philosopher's stone Chintamani, (that which can give what you want and so provides contentment to the owner), Knowledge of the Self the great elixir (that provides Immortality from the Cycle of Birth and Death and) (that instills in one) the truth of Universal Equality, the rise of the Moon of Dispassion (and finally) the Wealth of Release from repeated Births and Deaths.

Ganga Sthavam

Translated by P. R. Ramachander

[This prayer occurs in Kalki Purana. There is already a translation available at: stephen-knapp.com. I have not followed that text or translation but the one in a book called Stotra Rathna published in Malayalam. There seems to be some difference.]

Iyam sura tharangini bhavana varidhe sthaarini,
Sthuthaa hari padaambhujaa dhupagatha jagat samsada,
Sumeru shikharamara Priya jalaa malakshalini,
Prasannavadanaa shubhaa bhava bhayasya vidhravini. 1

Let this divine river who makes us cross the sea of life,
Who is praised by the world, who started from the lotus feet of Vishnu,
Who is liked by the Gods on the Meru mountain, who washes away sins,
Who has a pleasant look, who does good and who removes the fear of birth.

Bhageratha radhanugaa sura kareendra darpapahaa,
Mahesa mukuta prabhaa giri sira pathakaasithaa,
Suraasura naroragai raja bhavachyuthai samsthuthaa,
Vimukthi phala nasini kalusha naasini rajathe. 2

Who accompanied the chariot of Bhageeratha,
Who destroyed the pride of the divine elephant by her colour,
Who shines on the crown of Lord Shiva,
Who appears like a white flag hanging from mountain top,
Who is praised by devas, asuras, men, snake, Lords Shiva and Vishnu,
And who destroys sins and grants salvation, shine.

Pithamaha kamandalu prabhava mukthi bheeja latha,
Sruthi smruthi gana sthutha dwija kulaalaavruthaa,
Sumeru shikharaadbida nipathithaa, trilokavruthaa,
Sudharma phala shalini sukha palaasini rajathe. 3

The Ganga who came out of the water pot of Brahma,
As the seed of salvation and spread like a climbing plant,
Who is praised by Vedas, smruthi as well as songs,
Who is completely by the bund of Brahmins,
Who started her journey as three branches from Meru mountain,
And went and reached all the three worlds,
And who gives good dharma and a pleasant life, shines.

Chard wihaga malini sagara vamsa mukthi prabhaa,
Muneendra vara nandini, divi madascha mandhakinee,
Sada duritha Nasini, vimala vari sandarsana-
Pranaama guna keerthi nadhishu jagathsu samrajaathe. 4

The Ganga who moves along with a series of clouds,
Who assured salvation to the entire clan of Sagaras,
Who is the darling daughter of sage Jahnu,
Who is the slow moving river respected all over heaven,
Who always destroys all sort of sufferings,
Shines because the world visits, salutes and sings her praises.

Mahabhisha suthaanganaa Hima gireesa koota sthanaa,
SAphena jala hasini, sitha maraala sacharinee,
Chalalla hari sathkaraa vara Saroja maala dhara,
Rasoloositha gamini, jaladhikjamini rajathe. 5

The darling of the sea, who was the wife of King Santhanu,
Whose breasts are like the peaks of Mount Meru,
Who has a laugh like the flow of water with foam,
Who has the movement of the pretty swans,
Who has the moving hands of her tide,
Who wears garlands of lotus flowers,
And who moves with pretty joyful emotion, shines.

Kwachin muni ganai sthuthaa, kwachidanantha sampoojithaa,
Kwachith kala kala swanaa, kwachidha dheerayadho ganaa,
Kwachidhra vikarajwala, kwachidhudagra pathaa kulaa,
Kwachi jjana vigahithaa, jayathi Bheeshma matha sathee. 6

The Ganga is praised by groups of sages in some places,
Is praised and worshipped by Adhishesha in some places.
Is moving with the sound, Kala, Kala in some places,
Is full of fighting and squirming river animals in some places,
Is very hot and full of emotion in some places,
Is falling from great heights in some places,
And is used as a playful companion in some places.

Sa yeva kusalee janaa pranamatheeha bhagerathim,
Sa yeva thapassaam nidhir japathi jahnavee maadharaal,
Sa yeva purushothama smarathi sadhu mandhakineem,
Sa yeva vijayee Prabhu sura tharangineem sevathe. 7

They who salute the Ganges are the only ones that live happily,
They who respect and meditate on Ganges are the only seers,
They who sing the praises of Ganges are only greatest among men,
They who serve the river Ganges are the only victorious lords.

Thavamala jalachitham Khaga srugaala meenakshatham,
Chalalla hari lolitham ruchira theera jambalitham,
Kadhaa nija vapor mudhaa sura naroragai samsthutho,
Pyaham tripadha gamini priyamatheeva pasyaamyaho. 8

Oh river who grows in three different paths,
In your clear waters birds, small foxes, fish and storks
Are floating, biting, playing and moving and jumping,
In the tides of yours and once they reach your banks,
They are coated with your mud,
And when I would be able to see my body with happiness,
In your waters, being praised devas and men.

Thaw there vasathim thava amala jala snanam, thava prekshanam,
Thwan nama smaranam thavodhaya kadhaa samlaapanam pavnam,
Gange may thava sevanaika nipuno pyanandhitha thascha drutha,
Sthuthwaa chodh gatha pathako bhuvikadhaa santhascharishyamyaham 9

When will I ever get a chance, to live in your shores, bathe in thy pure waters,
Get sprinkled by your water, meditate on your names, hear stories about your
birth,
Oh Ganges, When will I become an expert in serving you,
When will I wear you and become happy and joyous and live with
contentment?

Ithyedads rishibhi proktham gangasthavanamuthamam,
Swargyam yasaya mayushyam, padanath sravanaadhapi. 10

Reading or hearing this divine prayer addressed to Ganges,
Would lead us to long life with fame and later to salvation.

Ganga Stuti

[The Prayer to Ganga that removes ten types of sins]

Translated by P. R. Ramachander

Nama shivayai gangayai shivadhayai namo nama,
Namasthe Rudra roopinyai sankaryai they namo nama. 1

Salutations to that Ganga,
Who is dear to Lord Shiva,
And who does good things.
Salutations to you,
Who has the form of Rudra
And who is also known as Sankari.

Namosthu viswa roopinyai brahma moorthyai namo nama,
Sarva veda swaroopinyai namo bhashaya moorthaye. 2

Salutations to her who is the form of universe,
And who is the form of Lord Brahma.
Salutations to her who is the form of Vedas,
And who is the form of all medicines.

Sarvasya sarva vyadheenam bhishak sreshtyai namosthuthe,
Sthanu jangama sambhootha visha hanthryai namo nama. 3

Salutations to her who is the greatest doctor,
For every one and for all diseases,
Salutations to her who is an antidote,
Of all poisons from movable and immovable things.

Bhogopa bhoga dhayinyai Bhogavathyai namo nama,
Mandakinyai namosthesthu swargadhayai namo nama. 4

Salutations to her who gives all pleasures,
And to her who is the Patala Ganga,
Salutations to her who moves slowly,
And to her who gives us heaven.

Namasthrailokhya bhooshayai jagad dhathryai namo nama,
Namasthrishukla samsthayai thejovathyai namo nama. 5

Salutations to her who is the ornament
To the three worlds and who is the basis of the world.
Salutations to her who has three strengths,
And to her who is the source of power.

Nandayai linga dharinyai narayanyai namo nama,
Namasthe viswa mukhyai revathyai they namo nama. 6

Salutations to her who gives happiness,
And to her who wears the Shiva linga,
Salutations to her who is the most,
Important in this world and her who roars.

Bruhathyai they namosthesthu loka dhatrayai namo nama,
Namasthe viswa mithrayai nandinyai they namo nama. 7

Salutations to her who is very big,
And who is the mother of the world.
Salutations to her who is the friend of the world,
And to her who makes every body happy.

Pruthvyai Shivamruthayai cha suvrukshayai namo nama,
Santhayai cha varishtayai varadhayai namo nama. 8

Salutations to her who is the earth,
Who is the nectar of Shiva and to her,
Who gives rise to good trees.
Salutations to her who is very peaceful,
Who is best among everything,
And to her who grants blessings.

Usrayai sukhadhogdhaithrayai cha sanjeevanyai namo nama,
Bramishtayai brahmadhayai duruthaghainyai namo nama. 9

Salutations to her who is of the form of a cow,
And to her who gives benefits effortlessly,
Salutations to her who is the drug that cures death,
To her who is the follower of Lord Brahma,
To her who originated from Lord Brahma,
And to her who is cure for all ills.

Pranathartha prabanjinyai jaganmathre namosthutte,
Sarvath pathi pakshayai mangalayai namo nama. 10

Salutations to her who removes sorrows.
Of those who salute her with devotion,
And the mother of the entire universe,
Salutations to her who destroys all dangers,
And to her who only gives good.

Saranagatha dheenartha parithrana parayane,
Sarvasyarthihare devi, Narayani namosthutte. 11

Salutations to her who follows the rule,
To save sinners, tormented and sufferers,
Who seek her protection,
Salutations to that Narayani,
Who destroys sorrows of all beings.

Nirlepayai dukha hanthryai dakshayai they namo nama,
Parath para thare thubhyam namasthe mokshadhe sada. 12

Salutations to her who is not attached,
To her who destroys all sorrows,
And to her who is supremely able.
Salutations to her who is higher than the highest,
And to her who is the giver of salvation.

Gange mamagratho bhooya, gange may devi prushtadha,
Gange may parswayorehi, thwayi gangesthu may sthithi. 13

Hey river Ganga, appear in my front as well as back,
Hey river Ganga, appear on my both sides,
Hey Ganga, let me be a part of you.

Adhou thwamanthe madhye cha sarvam thwam gaam gathe shive,
Thwameva moola prakruthisthwa hi Narayana para. 14

Oh goddess who came with the earth,
You have been the beginning, middle and end of this earth,
You are the primeval root cause of everything,
And you are the Lord Narayana who is the witness of nature.

Gange thwam paramathma cha shivasthubhyam, nama shive,
Ya idham padathi stotram bhakthya nithyam naropi ya,
Srunath sradhaya yuktha kaya vak chitha sambhava,
Dasadha samsthidhair doshai sarvaireva pramuchyathe. 15

Hey Ganga you are the great God Shiva, salutations to you.
He who reads or hears this prayer with devotion,
Would be free of the sins committed in ten ways,
By the mind, words and the body.

Gangashtakam [Ananda Theertha Krutha]

[Octet on Ganga by Ananda Theertha]

Translated by P. R. Ramachander

Yadha vedhi thava theeram patahakee naithi gange,
Thadavadhi mala jalairnava muktha kalou syath,
Thava jalakanika kaalam papinaam papasudhyai,
Pathitha parama dheenamsthwamhi pasi prapannan. 1

Oh Holy Ganga, till the sinner does not reach thine banks,
He does not get rid of the burden of his sins,
And a drop of your water is sufficient,
To kill all the sins of the sinner,
And so oh goddess, you save all the sinners,
Who are extremely sorrowful.

Thava shiva jala lesam vayu neetham samethya,
Sapadi nirayajaalam sunyathamethi gange,
Samalagiri samootha prasphutanthi prachanda,
Sthvayi sakhi visatham na papa sankha kutha syath. 2

By little contact with drops of your holy water
Carried by the air, Oh Ganga,
Crowds of sins are washed away,
And the same drops break and destroy,
Mountains of collection of sins,
And how can I suspect of sin in me,
When I have a complete dip in you.

Thava shiva jala jaalam nistrutham yarhi gange,
Sakala Bhuvana jalam puthabhootham thatha bhooth,
Yama bhata kali vaartha devi luptha yamopi,
Vyadhikrutha varadeha poorna kama sakama. 3

When your holy waters began,
Flowing without stop, Oh Ganga,
The entire world was cleansed to perfection,
And the ferocity of the soldiers of Yama,
And for that matter Yama himself,
Faded away permanently,
And all people who loved this world,
Started living with glowing body and full of love.

Madhu madhu vana poogai rathna poogair na poogair,
Madhu madhu vana poogair deva poogai sapoogai,
Puraharaparamange bhasi mayeva gange,
Samayasi visha thapam deva devasya vande. 4

With crowds of honey flowers floating in spring,
With crowds of gems in the bottom,
With crowds of men eager to take bath,
With collection of sweet waters from different rivers,
With devas crowding round you to serve,
And with crowds of betel nut trees on your banks,
Hey goddess Ganga, like the enchantress Maya of the earth,
You shine on the head of Shiva and make it poison free.

Chalitha sasi kulabhai utharangai sthrangai,
Ramithanadhana dheenam anga sangai rasangai,
Viharasi jagaddhande gandayanthi gireendran,
Ramayasi nijakantham sagaram kantha kanthe. 5

With white shining and tall crowds of tides,
Resembling the moon's face,
With several streams and rivers as a part of you,
You exist in this great Universe,
Hey Ganga, with the white colour of camphor,
You have crossed several great mountains,
And also play with ocean who is your husband.

Thava vara mahimanam chitha vachama manam,
Harihara vidhi sacra nabhi ganga vidhanthi,
Sruthikulamabhi dathe sangitham they gnantham,
Guna gana suvilapair nethi nethithi sathyam. 6

Hey goddess Ganga, even Vishnu, Brahma and Siva.
Are not able to tell your greatness,
Which is beyond description of words,
And the Vedas try to describe your greatness,
Which is very difficult to describe,
By telling, this is not it and that is not it.

Thava nuthinathi namanyapyacham pavayanthi,
Dadathi parama santhim divyabhogan jananam,
Ithi pathitha saeanye thwam prapnnosmi matha,
Lalitha tharange changa gange praseedha. 7

Hey ganga, even praying, saluting and meditating,
On your names removes all sins, and gives great peace
As well as blesses the devotees with holy pleasures.
Hey goddess, who provides succor to those who are helpless,
Because of this they seek your protection.
Oh Ganga, with pretty slow moving tides, be pleased with me.

Shubha thara krutha yogadwisa nada prasath,
Bhava haravara vidhyam prapya kasyam hi gange,
Bhagawathi thava theere neerasaram nipeeya,
Muditha hrudhaya kunje nanda soonum bhjeham. 8

Hey holy Ganga, due to good things done earlier,
I have got the blessings of Viswanadha,
Got the wisdom which destroys sorrows of life,
And am able to drink your waters,
Sitting in your banks in Varanasi,
And am able to offer prayer to Balakrishna,
In my lotus like heart.

Gangashtakam [Kalidasa Krutha]

[The octet on Ganga written by Kalidasa]

Translated by P. R. Ramachander

Namosthethu Gange thwadangaprasangad,
Bhujangasthuranga kuranga plavanga,
Anangari ranga sasanga shivango,
Bhujangadhipangi kruthango bhavanthi. 1

Salutations to that Ganga,
Whose simple touch makes,
Snakes, horses, deer and monkeys,
Even if they are in a huge herd,
Take the form of Shiva in the Shiva's heaven,
And that of Vishnu, in his heaven.

Namo jahnu kanye na manye thwadhanyer,
Nissargendhu chinnadhibhir loka barthu
Athoham, nathoham sada gowra thoye,
Vasistadhibirgheeyamanabhidaye. 2

Salutations to the daughter of Jahnu.
As I am not able to make out any differences,
Between you and Lord Shiva who is the lord of the world,
Oh goddess, with perennially clear water,
I salute you again you, who is having the holy name,
Praised by sages like Vasishtha.

Thwaddhama jjanal sajjano durjano va,
Vimanai samana samanair himane,
Samaayathi thasmin purarathi loke,
Pura dhwara samruddha dig pala loke. 3

Whether one is a good man or bad man,
If he takes a dip in you,
Then he will be equally honoured,
Well treated in the plane,
And reach the heaven of Shiva,
Where even Indra and the eight,
Lords of directions are unable to enter.

Swaravasa dhamboli dhambhobhi rambha,
Pareerambha sambhavana dheera chetha,
Samakamkshathe thwathade vrukshavadi,
Kuteere vasannethu mayor dhinani. 4

The Indra though he very much enjoys,
The embrace of Rambha and is proud,
Of his life in heaven and possession of Vajrayudha,
Very much likes to live in a hut in shade of the tee,
Which grows on your shores. Oh Ganga.

Trilokasya barthu jata juta bandath,
Swaseemantha bhage manakh praskalantha,
Bhavanya rusha prouda sapathnya bhavath,
Karena hatha sthwatharanga jayanthi. 5

Let there be victory to your tides,
Which were created by the beating
Of the other wife Parvathi,
On your dripping water through the parting of hair,
From the matted hair of the lord of the universe.

Jalon majjadha iravathod dhamakumbha,
Sphurath praskalath Sandra sindhoora rage,
Kwachith padmini renu banga prasange,
Mana khelatham jahnu kanya tharange. 6

Let my mind play with the tides of Ganga,
Which is reddish due to the flow of saffron,
From the head of Iravatha which had dipped in your water,
And which is mixed with the pollen of lotus flowers.

Bhavatheera vaneera vathodha dhooli,
Lava sparsathath kshna ksheena papa,
Janoyam jagath pavane thwath prasadath,
Pade pouru huthepi datheva helam. 7

Hey goddess who is the most holiest,
I who got rid of all my sins,
Because of the contact some of your drops,
Which traveled through the air,
Dashing against the boats traveling on you,
Despise even the post of Indra,
Due to your blessing.

Trisandhya namath khela koteera nana,
Vidhan eka rathnamsu bimbha prabhabhi,
Sphurath pada pete,hate naashtamoorthar,
Jata juda vase, Natha sma padam they. 8

Hey goddess, who has the feet with the shine,
Due to the light reflected from the several gems,
Of several crowns worn by devas,
Who salute you again and again,
Hey Goddess who lives on the,
Matted hair of Lord Shiva compulsorily,
I salute both your feet.

Idham ya padeth asthakam jahnu puthrya,
Sthrikalam krutham kalidasena ramyam,
Samayasyatheendraadhi birgheeyamanam,
Padam kaisavam saisavam no labeth sa. 9

He who reads this pretty octet,
Composed by Poet Kalidasa,
During dawn, noon and dusk,
Would reach the abode Vaikunta,
Which is being praised by devendra.
He will not have any childhood afterwards.

Gangashtakam [Shankaracharya Krutha]

[The octet on Ganga composed by Adi Sankara]
Translated by P. R. Ramachander

Bhagawathi thava theere neeramathrasanoham,
Vigatha vishaya thurshna krishnamaradhayami,
Sakala kalusha bhange swarga sopana sange,
Tharala thara tharange Devi gange praseedha. 1

Goddess, I cam to your shore,
And sat there praying on Krishna,
And taking nothing else but water.
So Oh Ganga, who removes all dirt.
Who is the ladder for the heaven,
And who is full of spreading waves,
Be pleased with me.

Bhgwathi bhava leela mouli male thavambha,
Kana manu parimaanam pranino yeesprusanthi,
Amara nagara naari chamara grahineenaam,
Vigatha kali kalamkatham kam anke lutanthi. 2

Oh, Goddess who is the garland on the head of Shiva,
And meant for his happiness,
Those beings, who are lucky,
To touch drops of your water,
Get relieved of all black sins,
And would enjoy the fondling,
In the laps of those maidens of heaven,
Who hold fans in their hands.

Brahmandam ghandayanthi hara sirasi jata valli mullasayanthi,
Swarlokadha pathanthi kanaka giri guha ganda shailal skhalanthi,
Kshoni prushte lutanthi duritha chaya chamoo nirbharam bhatthsayanthi,
Padhadheem poorayanthi sura nagara sarith pavani na punathu. 3

Let the pure waters of the Ganga of heaven,
Originating from the breaking the universe in to two,
Watering the hair curls of Lord Shiva's head,
Falling from the heights of heaven,
Coming out of the sandal wood trees of the caves of Meru,
Falling torrentially on the earth,

Washing away the crowds of sins,
And making full the waters of the sea,
Take care of all of us.

Majja mathanga kumbhachyuthamadhira moda mathali jaalam,
Snanai sidhangananaam kucha yuga vigalath kanku masangapingam,
Sayam prathar muneenaam kusa kusuma chayai channatheerasthaneeram,
Payanno gangamamba karikalabhakaraakrantharamhastharagam. 4

Let this waters of Ganga,
Which is full of several crowds of bees rushing to drink,
The water coming out of the bathing elephants,
Which is fully red because of the saffron coloured water,
Flowing from the head through the busts of holy ladies,
Which is full of different types floating grasses and flowers,
After the dawn and dusk salutations done by saints in the morn and evening,
And which is full of waves created by the playful elephants and calves,
Because of their beating the water by their trunks,
Save all of us.

Aadhaavaadhi pithamahasya niyama vyapara pathrejalam,
Paschath pannaga sayino bhagwatha padhodhakam pavanam,
Bhooya shambhu jata vibhooshana mani jjahnor maharsheriyam,
Kanya kalmasha nasini bhagwathi bhagiradhi drusyathe.5

This Goddess brought down by King Bhageerath,
Was initially seen as the water of worship from the pot of Brahma,
Later it became the purest holy waters washing the feet of Vishnu,
And then became an ornamental gem on the head of Lord Shiva,
And then later was born as the daughter of sage Jahnu.

Shailendra deva tharini nijjale majja jjanotharinee,
Paaravaara viharinee bhava bhaya sreni samuthsarini,
Seshaheanukarini harasirovallidalakaarini,
Kasi prantha viharini, vijayathe ganga manoharini. 6

Victory to that pretty Ganga, who took birth from king of mountains,
Who makes people who dip in her waters cross the ocean of life,
Who reaches and plays in the ocean,
Who completely uproots sorrows from life,
Who imitates Adhishesha and bends and flows,
Who appears like leaves on the hairs of Lord Shiva,
And who flows very near the city of Kasi.

Kutho veechir veechisthava yadhi gatha lochanapadham,
Thwamaapeethaa peethambarapuranasam vitharasi,
Twaduthsange gange pathathi yadhi kayasthanubrutham,
Thadha maatha shathakratha vapadhalaabhopyathi laghu. 7

Hey river Ganga, Where are the pains of hell to him,
Whose eyes see at least one of your waves?
Hey Ganga, you give to anyone taking a sip of your water,
Permanent residence in Vaikunta,
And Oh Mother, to any being whose body falls on you,
Even the post of Indra become worthless

Gange trilokya sare sakala sura vadhoodhowtha vistheerna thoye,
Poorna brahma swaroope haricharanajoharini swarga margay,
Prayachitham yadhi syathava jala kanika brahma hathyadhi pape,
Kasthwam sthothum samartha trijagadagahare devi gange praseedha. 8

Hey Ganga, who is most important in all the three worlds,
Who is so wide and big that all women of heaven dip and bathe in you,
Who is having the full form of the eternal truth,
Who flows carrying the dust of the feet of Lord Vishnu,
Who flows in the paths of heaven,
And whose one drop is the only cure for sins like killing of Brahmana,
Hey Ganga, who can be capable of praying you adequately?
And who is more capable of washing any sin in the three worlds,
Be pleased with me.

Matha Jahnvi shambhu sanga valithe moulou nidhayanjaleem,
Thwathere vapushavasana samaye na rayanangri dhwayam,
Saa anandam smaratha bhavishyathi may prana prayanathsavo,
Bhooyath bhakthi ravichutha hari haradwaithathmika saswathi. 9

Hey mother Jahnvi, at the end of my wanderings devoted for search
For the company of Lord Shiva, the end celebration of my travel of the soul,
Would happen in your bank, while I would be meditating,
Holding my two hands in salute over my head,
With happiness, on the lotus feet of Lord Vishnu.
Let my devotion to Vishnu and Shiva be permanent, Oh Goddess.

Gangashtakamidhampunyam ya padeth prayatho nara,
Sarva papavinirmuktho Vishnu lokam sa gachathi. 10

That holy devotee who reads this holy octet on Ganga,
Would become free of all sins and reach the world of Vishnu.

Gangashtakam [Valmiki Krutha]

[The octet to Ganga by sage Valmiki]

Translated by P. R. Ramachander

Matha Shaila sutha sapatni, vasudha srungara haravali,
Swargarohana vaijayanthi, bhavatheem bhagiradhee prarthaye,
Thwatheere vasathasthwambhu pibathasthwadweecheeshupremgatha,
Sthwannamma smaratha sthwadarpitha drusa syanmey sareravyaya. 1

Mother goddess Bhagirathi,
Who is the co wife with Parvathi,
Who is the pretty garland to the earth,
Who is the climbing plant to ascend to heaven,
I have a prayer to you,
I should live in your shores,
Drink your holy water,
Bathe in your holy waves,
Meditate on your holy names,
And die seeing you till the end.

Thwathere tharu kotanthara gatho gange vihange varam,
Thwanere narakanthakarini varam mathsyehadhava kachapa,
Naivanyathra madanda sindhuraghata sanghatta gandaranal,
Karathrastra samastha vairi vanitha labdha sthuthir bhoopathi. 2

It would be great to be born as a bird.
Living in any tree on your shores,
It would be great to be born as,
Fish or tortoise living in your waters,
Compared to be born as a king,
Praised by the wives of his enemies,
Who run away with fear hearing the loud sound of bells,
Tied round the ferocious crowd of elephants of his army.

Uksha pakshi thuraga uraga kopee vaa varano vaa,
Varinasyam janana marane klesa dukha sahishnu,
Na thwanyathra praviralaranath kangana kwana mishram,
Varasthree bhi scha maramarutha veejithoo bhoomi pala. 3

Let me, who is tolerant to sorrow from birth and death,
Be born as a bull, bird, horse or elephant in the shores of Ganga,
Than being born as a king elsewhere whose servant maids,
Will fan him with hands making jingling sounds due to the bangles.

Kakair nishkushitham swabhi kabaliham gomayubhir lunditham,
Sthrobhishchalitham thatambhu lulitham veechibhir aandolitham,
Divya sthree kara charu chamara maruthsamveejyamana kadha,
Drakshyeham parameshwa tripadhage bhageeathi swam vapu. 4

Hey Parameshwari, Hey Ganga, When will I see myself.
Traveling in a heavenly aircraft, fanned by ladies from heaven and see,
My own body floating in the river Ganga, which is pecked by crows,
Being eaten by dogs, being dragged by small foxes,
Being shaken by the slow tides, being moved by water from the shores,
And it gets overturned by the tides of Ganga?

Abhinava bisavalli pada padmasyasys vishnor,
Madana madhana moularmalathi puspa mala,
Jayath jayapathaa kapyasou moksha lakshmya,
Kshapitha kali kalanga jahnavi na punathu. 5

Let the goddess who attains victory, as a ring in the lotus like feet of Vishnu,
As the flower garland which is the ornament of Shiva's hair,
As the flag of victory of the Lakshmi who gives salvation,
And as goddess Ganga, remove the dirt of Kali yuga and save me.

Ethathala hamalasala saralavyolola valli latha,
Channam sooryakaraprathapa rahitham, sankhendu kundhojjwalam,
Gandharwamara siddha kinnaravadhoothungasthanasphaltham.,
Snanaya prathivasaram bhavathu may gangam jalam nirmalam.6

Let me be able to take bath in the clear waters of Ganga,
Which is given shade by the creeping plants
Spread over palms, green trees and Sarala tree,
Which is as white as the conch, moon and jasmine flowers
And which is shaken by the bottom of the busts of,
Maidens belonging to Gandharwa, deva, siddha and kinnara clans.

Gangam vaari manohari murari charanachyutham,
Tripurari siraschari papa hari punathu maam. 7

Let me be saved by the holy river Ganga,
Which is pretty and starts from the feet of Vishnu,
Which travels through the head of Lord Shiva,
And is an antidote for all the committed sins.

Paapahari durithari tharangadhari,
Shailaprachari giri raja guha vidhari,
Jjamkara kari har padambuja hari,
Gangam punathu sathatham shubhakari vaari. 8

Let me be protected again by the holy waters of Ganga
Which is the killer of all sins,
Which removes all bad deeds,
Which is full of tides,
Which flows from a mountain,
Which emanates from the caves of Himalayas,
Which flows with the torrential sound of JJa,
And which carries with it the dust of Vishnu's feet.

Gangashtakam padathi ya prayatha prabhathe,
Valmeekina virachitham shubhadham manushya,
Prakshaalya gathra kali kalmasha pakamasu,
Moksham labeth pathathi naiva naro bhavabhdou. 9

He who reads with devotion this octet.
On Ganga written by sage Valmiki,
Daily in the morning without fail,
Would get rid of the dirt and sins of Kali,
And will never fall in the ocean of life.

Garbha Raksha Stotram

[Prayer for safe delivery - To be recited by Pregnant Mothers*]

By Sage Sounaka

Translated by P. R. Ramachander

Ehyehi Bhagawan Brahman,
Praja kartha, praja pathe,
Pragruhsheeniva balim cha imam,
Aaapathyaam raksha garbhineem. 1

Please accept this sacred Offering, Lord Brahma,
Who creates people,
And who is the lord of the people,
And be pleased to protect,
This lady who is in the family way,
From all dangers.

Aswini deva devesou,
Pragrhoneethaam balim dwimam,
Saapathyaam Garbhineem cha imam,
Cha Rakshatham pooja yanaya. 2

Oh Aswini Devas,
Who are the doctors of Gods,
Please accept this sacred offering,
And be pleased to protect,
This lady who is in the family way.
Because of this worship offered to you.
From all dangers.

Rudraascha ekaadasa prokthaa,
Pragruhananthu balim dwimam,
Yushmaakam preethaye vrutham,
Nithyam rakshathu Garbineem. 3

Oh Holy Rudras who are eleven,
Please accept this sacred offering,
Which has been made as per your wish,
To get your mercy and blessing,
And be pleased to protect daily,
This lady who is in the family way.

Aadhithya dwadasa prokthaa,
Pragrahneethwam balim dwimam,
Yushmagam thejasaam vrudhya,
Nithyam rakshatha garbhineem. 4

Oh Holy Sun Gods who are twelve,
Please accept this offering,
So that your great luster increases,
Be pleased to accept this sacred offering,
And be pleased to protect daily,
This lady who is in the family way.

Vinayaka Ganadhyaksha,
Shiva Puthra Maha Bala,
Pragrahneeshwa balim cha imam,
Sapathyam raksha garbhineem. 5

Oh Vinayaka, Oh Ganesa,
Oh Son of Lord Shiva,
Oh God who is very strong,
Please accept this sacred offering,
And be pleased to protect,
This lady who is in the family way.
From all dangers.

Skanda Shanmukha Devesa,
Puthra preethi vivardhana,
Pragrahneeshwa Balim cha imam,
Sapathyaam raksha Garbhineem. 6

Oh Skanda, Oh God with six heads,
Oh God who is the chief of devas,
Oh God who increases the love for our sons,
Please accept this sacred offering,
And be pleased to protect,
This lady who is in the family way,
From all dangers.

Prabhaasa, Prabhavassya,
Prathyosho maruth nala,
Druvoo dhura dhuraschaiva ,
Vasavoshtou prakeerthitha,
Pragrahnee thwam Balim cha imam,
Nithyam raksha garbhineem. 7

Oh Prabhasa, Oh Prabhava,
Oh Syama, Of Prathyusha,
Oh Marutha, Oh Anala,
Oh Dhruva, Oh Dhuradhura,
Who are the eight sacred Vasus,
Please accept this sacred offering,
And be pleased to protect daily,
This lady who is in the family way.

Pithur devi, Pithusreshte,
Bahu puthri, maha bale,
Bhootha sreshte Nisa vase,
Nirvruthe, sounaka priye,
Pragrahneeshwa balim cha imam,
Sapathyam raksha garbhineem. 8

Oh Goddess of my manes,
Oh Goddess, who is greater than my manes,
Oh Goddess, who has all women as daughters,
Oh Goddess, who is very strong,
Oh Goddess, who is greater than all beings,
Oh Goddess, who protects us at night,
Oh Goddess, who does not have any blemishes,
Oh Goddess, who was worshipped by Sounaka,
Please accept this sacred offering,
And be pleased to protect,
This lady who is in the family way,
From all dangers.

Raksha Raksha Mahadeva,
Baktha anugraha Karaka,
Pakshi vahana Govinda,
Sapathyam raksha Garbhineem. 9

Oh God who is greatest,
Be pleased to protect and protect,
Oh God who showers blessing on his devotees,
Oh Govinda, who rides on a bird,
Be pleased to protect,
This lady who is in the family way,
From all dangers.

* Daily sit in front of a photo of Goddess with any small offering [Fruits, milk or any other food article] and recite as follows:

During the second month read the first two slokas 108 times daily;
During the third month read the first three slokas 108 times daily;
During the fourth month read the first four slokas 108 times daily;
During the fifth month read the first five slokas 108 times daily;
During the sixth month read the first six slokas 108 times daily;
During the seventh month read the first seven slokas 108 times daily;
During the eighth month read the first eight slokas 108 times daily;
During the ninth month read all the nine slokas 108 times daily;
It is believed that this would ensure safe delivery.

Garuda Dandakam

By Srimad Vedantha Desika

Translated by P. R. Ramachander

[Vedanta Desika is possibly one of the greatest poets of Srivaishnavism and lived between 1269 and 1370. He was born in Thoopul, near Kanchipuram. He was named as Venkata Natha and was trained in the philosophy of Saint Ramanuja. This great prayer extols Garuda, one of the foremost devotees of Lord Vishnu, who also is his steed. This poem is written in the Dandaka meter. Dandakam is that poetry where some of the lines have more than 26 syllables. It very much resembles pros.]

Sriman VenkataNadharya kavi tharkika kesari,
Vedantacharya varyo may sannidatham sada hrudhi

(I keep in my, mind always and dedicate myself,
Sri Venkata natha, who is the lion among poets
And who is a great teacher of philosophy.)

Nama pannaga nadhaya Vaikunta vasa varthine,
Sruthi Sindhu sudothpada mandharaya guruthmathe.

Salutations to the Lord of Serpents,
Who resides in control of Vaikunta,
Who like the mandara mountain,
Churned the ocean of Vedas,
And has the nectar of it on his legs

Garudamakhila veda needadhiroodam dwishath peedanath kanditha kunta
Vaikunta peetikrutha skandameede swanneedagathi preetha Rudra sukeerthi
sathanaa bhoga gaado upagooda sphuratha kantaka vratha veda vyadha
vepamana dwi jihwa aadhipakalpa vishpharyamana sphatavatika rathna
rochichchata raji neerajithm kanthi kallolini rajitham. 1

The God Garuda who uses the Vedas as his nest as well as the seat,
who leaves Vaikunta and accompanies his Lord Narayana, who rides on his
shoulders in his endeavors to kill and destroy the enemies of his devotees,
who on his return is deeply hugged by his wives Rudrai and Sukeerthi, who
miss his absence,
which makes his hairs stand erect like thorns and hurts the conquered
serpents that he uses as his ornaments,
which makes the two toungeed serpents overcome with fear and make them
open their hoods, leading the gems in their hoods to emit strong red light

Which in turn gives out an appearance of showing of camphor light, which makes him shine in the wave of light.

Jaya Garuda suparna dharveekaraahara devaadhipahara haarin
divoukspathi kshiptha dhamboli dharaa kina kalpa, kalpantha vaathoola
kalpodhayan aalpa veerayithodhya
Chamathkara dhaithyari jathra dwajarooha nirdharithothkarsha
sankrashanathman garuthman maruth panchakadeesa sathyadhi moorthe na
kaschid samasthe namasthe punasthe nama. 2

Victory to Garuda with very pretty wings, who uses huge serpents as his food,
who stole the nectar from the devas,
which made the king of devas angry with Garuda and made Indra throw his
Vajrayudha on him,
which in turn caused many wounds on his body, which healed wounds today
shine like his ornaments,
Who shines in the waving flag of Lord Vishnu during his war leading to the
extermination of the Rakshasas and his being recognized as the soul of the
war,
Who is the personification of truth and assumed the form of five winds Prana,
upana, Samana, udana and Vyana
There is none like you, I salute you first then again salute you and again
salute you.

Nama idham jahath saparyaya paryaya niryatha paksha anila sphala
nodhwela padhodhi veechi chapeta hadha agadha patala bhankara
samkrudha nagendra peeda sruni bhava baswan nakha srenaya chanda
thundaya nruthya adbhuhda janga bruve vajrine dhamshtaya thubhyam
adhyathma vidhya vidheya vidheya bhavaddhaasya- maabhadhaydhaa
dhayedhascha may. 3

Saluted by very many great learned men, when you fly, your wings generate
such a storm that it creates waves in the ocean,
which reach Patala (the nether world) and a great sound resembling Bham,
disturb the elephants who are in guard there, who in turn try to attack you,
and your form with your sharp nails similar to the goad used to control
elephants repulses them,
and you look fearful to your enemies,
with your big beak which raises terror,
your squinted eye brows resembling a look of a cobra,
and your canine teeth which resembles the Vajrayudha (weapon of Indra),
please make the knowledge of God as mine and take mercy on me and
protect this, your slave,

Manuranugatha pakshi vakthra spurath tharaka sthavaka schithra bhanu
Priya shekhara sthrayatham nas thrivargapa varga prassothi para vyoma
dhaman vala dweshi dharpa jwala dwalakhilya prathigna vatheerna sthiraam
Thathwa budhim paraam bhakthi dhenum jagan moola kandhe mukunde
mahananda dhogdhim dhadhidhaa
Mudhaa kama heenaam aahee nama heenanthaka. 4

Oh Bird who resides in the abode of Vishnu,
with the five syllable manthra starting with Om and ending with the name of
the wife of the fire God(Swaha),
you who were born to fulfill the curse of sages called Valakhilya on the Lord
Indra, fulfilled their curse,
you who are the lord of death to the base serpents that challenged you,
you whose lord is Mukunda who is the root cause of the universe and the
great milk man constantly giving great happiness,
be pleased to bless me with discriminative knowledge,
be pleased to bless me to be a cow constantly giving the milk of devotion
and be pleased to be blessed with joy which is bereft of ordinary passion,

Shad trimsath gana charano nara pari paati naveena gumbha gana,
Vishnuradha dandakoyam vighatayathu vipaksha vaahinee vyooham.

This poem comprises of 4 lines, with each line having 36 groups,
With each group consisting of three syllables and follows the rules of the
poem,
And if recited is capable of driving away enemy formations completely.
Vichithra siddhidhada soyam Venkatesa vipasschitha,
Garuda dwaja thoshaya geetho Garuda Dandaka.

This Dandaka in praise of Garuda, was composed,
In honour of The Lord who has Garuda in his flag,
By a scholar called Venkatesa and fulfill the wishes,
And grant many fold blessings to the reciter.

Gomatha Stuti

[Prayer to Mother Cow]

Translated by P. R. Ramachander

[Kamadhenu is an all wish satisfying cow of heavens. This prayer (according to the last sloka) is addressed by Indra to Kamadhenu. It has been adapted as a prayer to the cow by all Hindus.]

Namo devyai Maha devyai,
Surabyai cha namo nama.
Gavam Bheeja swaroopaya,
Namasthe Jagad Ambike. 1

Salutations to the mother of the world,
Who lives as a seed in all cows,
Salutations to that goddess,
Who is a great goddess,
And who is the wish yielding cow.

Namo radha priyayai cha
Padmamsaya namo nama,
Nama Krishna priyayai cha
Gavam mathre namo nama. 2

Salutations to the pet of Radha,
Salutations to the essence of lotus,
Salutations to the daring of Krishna,
Salutations to the mother of all cows.

Kalpa vruksha swaroopayai,
Sarvesham sathatham pare,
Ksheeradayai, dhanadayai,
Budhidayai namo nama. 3

Salutations to her who gives milk,
Riches and intelligence,
Who is the form of wish giving tree,
And Who is greater than everything.

Shubhayai subhadarayai
gopradhayai namo nama
Yasodhayai kerthidhayai,
Dharmadhayai namo nama. 4

Salutations to her who gives good,
Who takes care of us,
And who gives us cows.
Salutations to her who blesses us with Dharma,
And Who gives us fame and victory.

Stotra shravana mathrena,
Dushta, hrushta jagatprasu,
Mahendraya varam dhatwa,
Go lokam saa yayaou puna. 5

As soon as she who destroys bad ones,
Heard this prayer of the king of devas,
She gave him all boons,
And went to the abode of cows.

Go Mathaa Ki Aarthi

[Prayer to the mother cow]

Translated by P. R. Ramachander

[This a prayer addressed to the cow and has been taken from indif.com.]

1. Aarthi sri Gaiya maiya ki, Aarthi harni viswa gaiya ki.
Arthakam sadharma pradhayini, avichal amal mukthi pada dhayini,
Sura manava soubhagya vidhayini, pyari poojya nanda chaiyaa ki,
Akhila viswa prathi palini, mathaa madhur amiya Dughdanna pradhaathaa

This is the prayer to the mother cow,
This is the prayer to the stag like cow of the world,
Giver of wealth, work and good acts,
Giver of stable and pure method of salvation,
Giver of luck to devas and men,
Worshipful darling of the child of Nanda,
She who takes care of the entire world,
Mother who gives sweet nectar like rice of curd

2. Rog sok sankat parithrathaa, bhava sagar hith drud naiya ki,
Aayu oja arogya vikasini, dukh dainya daridrya vinasini,
Sushmaa soukhya samrudhi praksini, vimal vivek budhi daiyaa ki

She who cures diseases and sorrow,
She who is the strong boat helping to cross the sea of misery,
She who helps us with long life, strength and health,
She who destroys sorrow, helplessness and poverty,
She makes us pretty happy and prosperous,
She who is the giver of pure wisdom and intelligence.

3. Sevak ho chahe dukha dayi, sam paya sudhaapiyavathi mayi
Shathru mithra sukhadayi, sneha swabhava viswa jaiya ki.

Even if your devotee is full of sorrow,
You the mother with love makes him drink nectar,
And grant pleasures to his enemies as well as friends,
And you wins over the world with loving behaviour.

Guru Ashtakam

By Adi Sankara

[The Octet to the teacher]

Translated by P. R. Ramachander

Sareeram suroopam thadha va kalathram,
Yasacharu chithram dhanam meru thulyam,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 1

Even if you have a pretty mien, a beautiful wife,
Great fame and mountain like money,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Kalathram Dhanam puthrapothradhi sarvam,
Gruham Bandhavam Sarvamethadhi jatham,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 2

Even if you have a wife, wealth, children grand children.
House, relations and are born in a great family,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Shadangadhi vedo Mukhe sasra vidhya,
Kavithwadhi gadhyam, supadhyam karothe,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 3

Even if you are an expert in six angas and the four Vedas,
And an expert in writing good prose and poems,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Videseshu manya, swadeseshu danya,
Sadachara vrutheshu matho na cha anya,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 4

Even if you are considered great abroad, rich in your own place,
And greatly regarded in virtues and life,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Kshma mandale bhoopa bhoopala vrundai,
Sada sevitham yasya padaravindam,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 5

Even if you are a king of a great region,
And is served by kings and great kings,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Yaso me gatham bikshu dana prathapa,
Jagadwathu sarvam kare yah prasdath,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 6

Even if your fame has spread all over,
And the entire world is with you because of charity and fame,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Na Bhoge, na yoge, Na vaa vajirajou,
Na kantha sukhe naiva vitheshu chitham,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 7

Even if you do not concentrate your mind,
On passion, Yoga, fire sacrifice,
Or in the pleasure from the wife
Or in the affairs of wealth,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Anarghani rathnani mukthani samyak,
Samalingitha kamini yamineeshu,
Gurorangri padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 8

Even if you have priceless jewel collection,
Even if you have an embracing passionate wife,
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Another version of Sloka No. 8:

Aranye na vaa swasya gehe na karye,
Na dehe mano varthathemath vanarghye,
Gurorangi padme manaschenna lagnam,
Thatha kim Thatha Kim, Thatha kim Thatha kim. 9

Even if your mind stays away in the forest,
Or in the house, Or In duties or in great thoughts
If your mind does not bow at the Teacher's feet,
What is the use? What is the use? And what is the use?

Phalasruthi:

Guror ashtakam ya padeth punya dehi,
Yathir bhoopathir, brahmacharee cha gehi,
Labeth vanchithartham padam brahma samnam,
Guruor uktha vakye,mano yasya lagnam

Result of Reading:

That blessed one who reads this octet to the teacher,
Be he a saint, king, bachelor or householder
If his mind gets attached to the words of the teacher,
He would get the great gift of attainment of Brahman.

Guru Dasakam

By H. H. Sankara Vijayendra Saraswathi of Kanchi Kamakoti Peetam
Translated by P. R. Ramachander

[Vijayendra Saraswathi Swaigal is also called "Bala Periyaval" by his devotees and this is the prayer addressed to his Guru, Swami Chandra Shekara Saraswathi well known as "Maha Periyavaa".]

1. Sruthi Smrithi purano uktha Dharma Marga ratham gurum,
Bhakthaanaam hitha vakthaaram Namasye Chitha Shudhaye

I pay homage to him who cleans the mind, who talks for the good of devotees,
Who is the Guru delighted in showing the path of Dharma in Vedas, Tradition and Epics.

2. Advaitananda Bharitham sadhoonaam upakarinam,
Sarva Sashtra vidham, Namasye Chitha Shudhaye

I pay homage to him who cleans the mind, who is filled with joy of non-duality,
Who helps saints and who was an expert in all Sashtras.

3. Karma Bhakthi, Jnana Marga prachare badha kankanam,
Anugraha pradatharam, namasye chitha Shudhaye.

I pay homage to him who cleans the mind, who was very firm,
In giving publicity to the ways of right action, devotion and wisdom

4. Bhagwat Pada Padabhja Vinivesitha chethasa,
Sri Chandra Shekara Guro prasado Mayi Jayatham

Oh Guru Chandara Shekara, who has placed his mind at the lotus feet,
Of Adhi Sankara, be pleased with me and bless for my victory.

5. Kshethra theertha Kadhabigna, Sachidananda Vighraha,
Chandra Shekara Varyo may sannidathaam sadaa hrudhi.

Oh Excellent Chandra Shekara, who is an expert in temples, sacred waters and stories,
Oh Form of divine joy, May my mind be always with you.

6. Poshane Veda Sasthraanaam datha chitha maharnisam,
Kshethra yathra ratham Vandhe Sadgurum Chandra Shekaram.

I salute the great Guru Chandra Shekara who cherished the Vedas and
Sastras,
Giving his mind away to that great ocean and who was interested in
Pilgrimage.

7. Veda Jnana Veda Bhashya Jnana karthum yasya samudhyama,
Gurur Yasya Mahadeva, tham Vandhe Chandrashekaram.

I salute That Guru Chandra Shekara who had Knowledge of Vedas and their
interpretation,
And who was doing the great job of protecting them and who was a Guru Like
the great Lord Shiva.

8. Manivachaka Godhadhi Bhakthi Vag amruthair brusam,
Balanam Bhawad Bhakthim Vardhyanatham Gurum Bhaja

I sing about that Guru, who was interested in the nectar like works,
Of Manikka Vachaka and Andal and who increased the devotion of Gods
among children.

9. Laghu upadesai Nasthikya bhavam artha kovidham,
Shivam smithamukham Santham pranathosmi Jagat gurum.

I Salute the Guru of the world who was an expert, who could give simple
teachings,
Pregnant with meaning to the atheists who was gracious, peaceful and with a
smiling face.

10. Vinayena prarthayeham Vidhyaam bodhaya may Guro,
Margamanyam na janeham bhavantham saranam gatha.

I am praying you with humility, Oh Guru please teach me knowledge,
As I do not know any other way except surrendering at your feet.

Guru Devashtakam

By Sri Viswanatha Chakravarthi Thakura
Translated by P. R. Ramachander

[Known also as Haricharan Das, Takura belonged to the Guru lineage of Sri Chaithanya Maha Prabhu. This great prayer is addressed to his Guru. I became aware of it from a Tamil Translation of this prayer done by Sri Kannan of Navi Mumbai and published in Mukthi Priya August, 2011 issue. I have also used the Translation given to this octet at: stephen-knapp.com.]

1. Samsara davanala leeta loka thraanaya karunya ghanaghanathwam,
Prapthasya, kalyani gunarnavasya Vande Guro, Sri Charanaravindham

I salute the lotus like feet of the Guru,
Who saves people who are being burnt in the forest fire of Samasra
(domestic life),
Who is the rich cloud which showers mercy,
And who is the sea of endless auspicious qualities.

2. Maha prabho,keerthava, nruthya, githa vadhithra maadhyam manaso
rasena.
Romancha kampakasru tharangabhajo, Vande Guro Sri Charanaravindham.

I salute the lotus like feet of the Guru,
Who sings songs of the great Lord* while dancing and playing musical
instruments,
While his mind is full of the nectar of love towards him,
Making his hairs stand erect, his body shiver and his tears flow like waves.
* Refers to Sage Chaithanya Maha Prabhu/Lord Krishna

3. Sri Vighraharadhana nithya naanaa srungara thanmandhira marjannadhi,
Yukthasya bhakthamscha niyymjathopi, Vandhe Guro Sri Charanaravindham.

I salute the lotus like feet of the Guru who is engaged in worship of God's
idol,
Though several devotees have been appointed,
For various decorative works washing and cleaning the temple.

4. Chaturvida Sri bhagawat prasada, swadannathrupthaan hari bhaktha
sanghaan,
Kruthyaiva thrupthi bhajatha sadaiva, Vandhe Guro Sri Charanaravindham

I salute the lotus like feet of the Guru, who used to get satisfied,
By offering to the God four types of offerings (That which can be chewed,
sucked, licked and drunk)
And see the crowds of devotees taking these offerings and getting satisfied.

5. Sri Radhika madhavayor apara madhurya leelaa guna roopa naamnaam,
Pratheekshan aswadhana lolulupasya, Vandhe Guro Sri Charanaravindham

I salute the lotus like feet of the Guru, who was interested in enjoying,
The very great sweet plays of Krishna and Radha,
Their auspicious forms as well as their divine names.

6. Nikujjayoono rathi keli sidhayai yaayalibhir yukthir apekshaneeya,
Thathraathi dakshayadhathi vallabhasya, Vandhe Guro Sri Charanaravindham

I salute the lotus like feet of the Guru, because he was an expert,
In assisting the friends of Radha and Krishna in making arrangements,
For their enjoyable love play.

7. Sakshaad harithwena samastha sasthairs rukthasthadha bhavyatha yeva
sadabhi,
Kinthu prabhorya Priya yeva thasya, Vandhe Guro Sri Charanaravindham

I salute the lotus like feet of the Guru, Who is considered equal to Hari,
By all Sasthras, which is agreed upon by greatly good people,
But he himself only thinks that he is one dear to the Lord.

8. Yasya prasath bhagawath prasado, yasya aprasadaan na gathi kuthopi,
Dhyayamsthvam thasya yasa thri sanadhayam, Vandhe Guro Sri
Charanaravindham

I salute the lotus like feet of the Guru, Whose joy is the joy of the God,
And whose displeasure shuts off all further path,
And who Sould be meditated three times at dawn, noon and dusk.

9. Srirnam gurorashtakam yethad uchai brahme muhoorthe padathi
prayathnaath
Yasthena vrundavana nadha sakshaath sevaiva labhyaajanushonthe yeva.

Effort of reading loudly this octet addressed to the Guru, in very early
morning,
Would lead devotees at the end of their lives, to become servants of the real
Lord of Brindavan.

Guru Gita

Translated by S. N. Sastri

Prostrations to Lord Ganesa and Gurus:

1. I meditate constantly on Lord Ganesa who has an elephant's face and a single tusk, who is like the sun for the lotus that is the face of the Daughter of the Mountain (Parvati) and who confers many boons on devotees.
2. I bow down to the succession of Gurus starting with Lord Sadasiva and leading up to my own Acharya, with Sri Sankara Bhagavatpada in the middle.
3. I prostrate before Sri Sankara Bhagavatpada, the repository of the Srutis, Smritis and Puranas, the abode of compassion, who confers blessings on the whole world.
4. Detachment having arisen in me because of my pondering over the frightful prospect of repeated births and deaths, meditating on Lord Pasupati, the Consort of Uma, residing in my heart, imbibing the flow of nectar of supreme bliss, I prostrate again and again before the pair of lotus-feet of my Guru.
(Svarajyasiddhi - 1.2)

* * * * *

Sri Guru Gita (From Skanda Purana, Brahma Samhita)

The following slokas bring out the essential teaching of the scriptures that the Guru should not be looked upon as a mere human being, but should be considered as God Himself in that form.

1. The Guru is Brahma, the Guru is Vishnu, the Guru is the Lord Mahesvara; the Guru is the Supreme Brahman Himself. Prostrations to the Guru.
2. Prostrations to the Guru by whom the eye blinded by the darkness of ignorance has been opened with the collyrium of knowledge.
3. Prostrations to the Guru who reveals the true nature of 'That' (Brahman), which is infinite and indivisible, and which pervades all creation, both moving and non-moving.
4. Prostrations to the Guru who reveals the true nature of 'Thou' (Jivatma) which dwells in all creation, both moving and non-moving.

5. Prostrations to the Guru who imparts the meaning of the term 'Asi' (the identity of 'That' and 'Thou'), which shows that all the three worlds, consisting of both moving and stationary creatures are pervaded by Pure Consciousness (Brahman).
6. Prostrations to the Guru by whose words, even in half a moment or a half or quarter thereof, the firm realisation of one's Self is attained.
7. Only to that great soul who has supreme devotion to God and equal devotion to his Guru will the scriptures reveal their real import.
8. You (Guru) are my father, you are my mother, you are my well-wisher and you are my God. I prostrate to the Guru for the eradication of the fear of Samsara.
9. The letter 'gu' stands for darkness, the letter 'ru' stands for its removal. The Guru is so called because he removes the darkness (of ignorance).
10. One should always worship the Guru by deed, thought and word. One should prostrate before the Guru without any inhibition.
11. The Guru should be worshipped every day by prostration with eight limbs. Thereby one will attain firmness of mind and realisation of one's real nature (as the Self).
12. The eight limbs of prostration (sashtanga namaskara) are the hands, legs, knees, chest, head, eyes, mind and speech.
13. Prostration to the Guru (who is Brahman Himself), because of whose existence (as the substratum) the world appears real, because of whose effulgence all the creatures in the world are seen as existing and because of whose Bliss the creatures in the world enjoy happiness. (In this and the next verse the nature of Brahman, that It is Existence-Consciousness-Bliss, is attributed to the Guru also, to point out that the Guru and Brahman are to be looked upon as one and that the Guru should not be considered to be just the human form).
14. Prostrations to the Guru (Brahman), because of being enlivened by whom (as the pure Consciousness) the mind of man (all beings) has consciousness in the states of waking, dream and deep sleep.
15. Prostrations to the Guru, mounted on the power of knowledge and adorned with the garland of Reality, who confers prosperity as well as liberation.

16. Prostrations to the Guru who burns by the power of the fire of knowledge the bondage of karma accumulated over innumerable lives.
17. The water with which the feet of the Guru have been washed dries up the ocean of trans-migration and burns (negates) all that is transient (by the realization that it is unreal). Prostrations to the Guru.
18. There is no greater Reality than the Guru, there is no greater austerity than (the worship of) the Guru, there is no knowledge greater than the Guru (who is Knowledge or Brahman Itself).
19. My Lord is the Lord of the universe, my Guru is the Guru of the universe (God), my Self is the Self in all beings. Prostrations to the Guru.
20. The Guru is the Cause, but has himself no cause or beginning. (This statement is made by identifying the Guru with Brahman, which is the Cause of the universe, but itself has no cause. It is a fundamental principle in our tradition that the Guru should not be looked upon as a mere human being, but should be considered as Brahman or God Himself. The real import of many of the verses here can be properly understood only if this principle is kept in mind). The Guru is the supreme God. There is no mantra equal to the mantra of the Guru.
21. When proper discrimination arises, it will be realised that the Guru alone is the supreme well-wisher. The Guru is the embodiment of all Dharma. Prostrations to the Guru.
22. The universe exists in the Guru and the Guru is in the universe. The Guru is himself the universe. Prostrations to the Guru.
23. Prostrations to the Guru who shows the way of liberation for those who have got caught in the forest of Samsara (transmigration) and are bewildered by delusion.
24. O Uma, for the creatures who are agitated in mind and tormented by the fire of the three kinds of affliction (those of the body, those from other creatures and those caused by divine forces), the Guru is like the great Ganga river. Prostrations to the Guru.
25. All living beings have been bitten by the snake of ignorance. The Lord in the form of knowledge (Guru) is the only physician for them. Prostrations to the Guru.

26. Prostrations to the Guru who is Lord Siva Himself, who is the cause of the universe, who is the bridge for crossing the ocean of Samsara and who is the lord of all knowledge.

27. The form of the Guru is the object of meditation, the feet of the guru are the object of worship, the words of the Guru are the mantra and the grace of the Guru is the means of liberation.

There is nothing in all the three worlds that can be considered as comparable to the Sadguru who imparts Self-knowledge (Atmajnaana). It may perhaps be thought that the legendary philosopher's stone would be a fit comparison, because it turns base metal into gold, just as the Guru turns an ordinary disciple into a realised soul. But even this comparison is not apt because, the philosopher's stone does not convert the base metal into another philosopher's stone like itself, whereas the Guru makes the disciple another Guru like himself. The Guru is therefore incomparable in all the three worlds. [Sloka-1, Sataslوكi of Sri Adi Sankara]



Download Link of Guru Gita with Slokas in Devanagari [PDF File]

Guru Paduka Panchakam

[Verses praising sandals of Guru]
By Adi Shankara Bhagawat Pada
Translated by P. R. Ramachander

[These five verses is supposed to have been sung ay the Bhagawat Pada when he went first to meet his Guru Govinda Bhagawat Pada in the banks of Narmada. He has also written another stotra called Guru Paduka stotram.]

Jagajjanisthe ma layalayabhyam,
Aganya punyodhaya bhavithabhyam,
Thrayee sirojatha nivedithabhyam,
Namo nama Guru padukabhyam. 1

Salutations and salutations to the sandal of the Guru,
Which is the cause creation, upkeep and destruction of all the worlds,
Which can be attained only through limitless amount of good deeds,
And which is being talked about the Vedanthas.

Vipathamasthamo vikarthanabhyam,
Visishta sampathiha vivardhanabhyam,
Nama janasesha visesham dhabhyam,
Namo nama Guru padukabhyam. 2

Salutations and salutations to the sandal of the Guru,
Which is the sun, which dispels the darkness of dangers,
Which increases more and more invaluable wealth,
And which blesses attainments on people who worship it.

Samastha dustharka kalanka banga,
Panodhana prouda jalashayabhyam,
Nirasrayabhyam nikhilasrayabhyam,
Namo nama Guru padukabhyam. 3

Salutations and salutations to the sandal of the Guru,
Which is the water in the lake that washes and cleans,
The stained knowledge created by false arguments,
Which is not dependent on any other thing,
And which is depended upon by every other thing.

Thaprayadhithya kararthithanam,
Chayamayeebhyam aathiseethalbhyam,
Aapanna samrakshana deekshithabhyam,
Namo nama Guru padukabhyam. 4

Salutations and salutations to the sandal of the Guru,
Which provides shade which is very cool,
To those burnt by the three types of sufferings,
And which has assumed protection of those affected,
By dangers as its primary duty.

Yatho giro aaprapya diya samastha,
Hriya nivrutha samameva nithya,
Thabhyamajesachyutha bhavithabhyam,
Namo nama Guru padukabhyam. 5

Salutations and salutations to the sandal of the Guru,
Which makes all knowledge retreat with shame,
When it tries to logically describe its greatness,
And which is being praised by Brahma, Vishnu and Shiva.

Ye paduka panchakamadarena,
Padanthi nithyam prayatha prabhathe,
Thesham gruhe nithya nivasa sheela,
Sri desikendrasya kadaksha Lakshmi. 6

The king of teachers will live in their houses
And the mother of wealth will grace it with her glance
In the houses of those who read this pentad on sandals,
Daily morning with devotion.

Guru Paduka Stotram

[Prayer to the Sandals of the Teacher]

By HH Sri Satchiddananda Shivaabhinava Nrisimha Bharathi, 33rd Pontiff of Sringeri Matt

Translated by P. R. Ramachander

Anantha samsara samudhra thara naukayithabhyam guru bhakthithabhyam,
Vairagya samrajyadha poojanabhyam, namo nama sri guru padukhabyam. 1

Salutations and Salutations to the sandals of my Guru,
Which is a boat, which helps me, cross the endless ocean of life,
Which endows me, with the sense of devotion to my Guru,
And by worship of which, I attain the dominion of renunciation.

Kavithva varasini sagarabhyam, dourbhagya davambudha malikabhyam,
Dhoorikrutha namra vipathithabhyam, namo nama sri guru padukhabyam. 2

Salutations and Salutations to the sandals of my Guru,
Which is the ocean of knowledge, resembling the full moon,
Which is the water, which puts out the fire of misfortunes,
And which removes distresses of those who prostrate before it.

Natha yayo sripatitam samiyu kadachidapyasu daridra varya,
Mookascha vachaspathitham hi thabhyam, namo nama sri guru
padukhabyam. 3

Salutations and Salutations to the sandals of my Guru,
Which make those who prostrate before it,
Possessors of great wealth, even if they are very poor,
And which makes even dumb people in to great orators.

Naleeka neekasa pada hrithabhyam, nana vimohadhi nivarikabyam,
Nama janabheeshtathathi pradhabhyam namo nama sri guru padukhabyam.
4

Salutations and Salutations to the sandals of my Guru,
Which attracts us, to lotus like feet of our Guru,
Which cures us, of the unwanted desires,
And which helps fulfill the desires of those who salute.

Nrupali mouleebraja rathna kanthi sariddha raja jjashakanyakabhyam,
Nrupadvadhabhyam nathaloka pankhthe, namo nama sri guru padukhabyam.
5

Salutations and Salutations to the sandals of my Guru,
Which shine like gems on the crown of a king,
Which shine like a maid in the crocodile infested stream,
And which make the devotees attain the status of a king.

Papandhakara arka paramparabhyam, thapathryaheendra
khageswarabhyam,
Jadyadhi samsoshana vadaveebhyam namo nama sri guru padukhabyam. 6

Salutations and Salutations to the sandals of my Guru,
Which is like a series of Suns, driving away the dark sins,
Which is like the king of eagles, driving away the cobra of miseries,
And which is like a terrific fire drying away the ocean of ignorance.

Shamadhi shatka pradha vaibhavabhyam, Samadhi dhana vratha
deeksithabhyam,
Ramadhavadeegra sthirha bhakthidabhyam, namo nama sri guru
padukhabyam. 7

Salutations and Salutations to the sandals of my Guru,
Which endows us, with the glorious six qualities like sham,
Which gives the students, the ability to go in to eternal trance,
And which helps to get perennial devotion to the feet of Vishnu.

Swarchaparana makhileshtathabhyam, swaha sahayaksha durndarabhyam,
Swanthachad bhava pradha poojanabhyam, namo nama sri guru
padukhabyam. 8

Salutations and Salutations to the sandals of my Guru
Which bestows all desires of the serving disciples,
Who are ever involved in carrying the burden of service
And which helps the aspirants to the state of realization.

Kaamadhi sarpa vraja garudabhyam, viveka vairagya nidhi pradhabyam,
Bhodha pradhabyam drutha mokshathabhyam, namo nama sri guru
padukhabyam. 9

Salutations and Salutations to the sandals of my Guru
Which is the Garuda, which drives away the serpent of passion,
Which provides one, with the treasure of wisdom and renunciation,
Which blesses one, with enlightened knowledge,
And blesses the aspirant with speedy salvation.

Guru Raghavendra Stotram

[Also Known as Sri Poorna Bodha Stotra]

By Appannacharya

Translated by P. R. Ramachander

[Guru Raghavendra (1595-1671) is one of the greatest saints of the Dvaita Sidhantha, He is considered as the incarnation of Prahladha. His early childhood was spent In Tamil Nadu and he attained Jeeva Samadhi in Manthralaya (Andhra Pradesh) in the banks of Thunga Bhadhra. Just before entering Samadhi, Guru Raghavendra told his followers that he would sit in that place where his Brindavana would be built and they should cover him on all sides by Bricks and the last brick was to be placed when he stops rotating the Japa Mala. At that times his chief disciple Appannacharya had gone to the other side of the river. He intuitively realized that his Guru was going to attain Maha Samadhi and rushed to the place to have a last glimpse. This stotra was supposed to be composed by him when he was rushing to have a last glimpse of his Guru. He could not reach in time but the Guru completed the last three words of this stotra after he reached there viz 'sakshee hyastotra hi' from within his Brindavana and giving his final stamp of approval of this great prayer. The first stanzas of the poem are supposed to have multiple meanings. I have given only the simple meaning. I have consulted the following web sites where the meaning of this stotra is given: meerasubbarao.wordpress.com and gururaghavendra.org]

Sri poorna bodha guru theertha payobdhi para,
Kamari maksha vishamaksha sira sprusanthi,
Poorvotharamitha tharanga charath suhamsa,
Devali sevitha parangri ugra payo jalagna. 1

Jeevesa bedha guna poorthi jagath susathwa,
Neechaocha bhava mukha nakra ganai sametha,
Durvadhya japathi gilai guru raghavendra,
Vag devatha saridhamum vimali karothu. 2

The Guru with complete intellect who makes us cross the ocean of life,
Like the water which emanates above the eye of the killer of 'God of love',
Which by the flowing waves washes the feet of Lord Vishnu,
And which has torrential waves worshipped by crowds of devas,

And is the lord of life with all qualities and makes a better world,
Has the face which does not see differences between poor and rich,
Which like the group of crocodiles destroy the bad arguments

And is being meditated by sages as the Guru Raghavendra,
And let his words purify us like the divine river.

Sri Raghavendra sakala pradhatha,
Swa pada kancha dwaya bhakthi magbhyam,
Adhadri sammodhana drushti vajra,
Kshama surendra aavatthu maam sadaayam. 3

Sri Raghavendra who gives us everything,
To those who are filled with devotion to his feet,
Who by his sight destroys mountains of sins,
Like Indra's Vajrayudha destroying mountains,
And who is king of earth, would protect us always.

Sri Raghavendro hari pada kancha,
Nishevann labdha samastha sampath,
Deva swabhavo divija dhrumo,
Ayam ishta pradho may sathatham sa bhooyath. 4

Sri Raghavendra devoted to the feet of Narayana,
Who serves him with all the assets that he has,
Who is god like, who is similar to the wish giving tree,
Would bless me with all my wishes always.

Bhavya swaroopo bhava dukha thoola,
Sanga agni charya sukha dairya shali,
Samastha dushta graham nigraheso,
Durathya yopa plava Sindhu sethu. 5

He has a holy personality, who burns away sorrow and misery,
Who looks after welfare of the society and is very courageous,
Who is capable of destroying the effects of evil planets,
And who is like the bridge built to cross the ocean of misery.

Nirastha dhosho niravadhya vesha,
Prathyarthi mookhtwa nidhana bhasha,
Vidhwath parigneya maha visesho,
Vaghwaiswari nirjjatha bhavya sesha. 6

He does not have any thing bad in him and appears fully praiseworthy,
Who by his firm and thoughtful words silences others in argument,
Whose greatness can be full known to only learned people,
And who has conquered others* by his mastery of words.

* Could be also Sesha Theertha whom he defeated

Santhana sampath parishuddha bhakthi,
Vignana vag deha supata vadhin,
Dathwa sarerothdha samastha doshan,
Hathwa sa no avyadh Guru Raghavendra. 7

Let the Guru Raghavendra grant me, children, wealth and devotion,
Special knowledge, health and skills with words,
Giving us freedom from all the ills of our body,
And also destroy bad effects from all the diseases.

Yad padodhaka sanchaya sura nadhi mukhya paga sadhitha,
Asankhya anuthama punya sankha vilasad prakhata punyavaha,
Dus thapa thraya nasano bhuvi maha vandhyaya suputhra pradho,
Vyanga swanga samrudhidho graha maha papa hastham sraye. 8

The collection of water that washes your feet which helps us to attain all
desires,
Which brings innumerable, unsurpassed, illustrious and famous blessings
Which destroys the three types of miseries, blesses with good son saluted by
the world,
To the elegant one deprived of them earlier and also destroys the bad effects
of planets.

Yad pada kanja rajasa parii bhooshithanga,
Yad pad padma Madhu payitha manasa ye
Yad pada padma parikeerthana jeernavacha,
Thad darshanam duritha kanana davamrutham. 9

The sight of the devotee wearing the holy dust of his feet,
Who is drunk with the honey extracted from his lotus like feet,
And who understands and sings the praise of his lotus like feet,
Is the fast spreading fire which destroys our miseries.

Sarva thanthra swathanthrosou
sri madhwa matha vardhana,
Vijayeendra karabhjothdha
sudheendra vara puthraka. 10

A very independent saint who is well learned,
Who goes on propagating the principles of Madhwa,
Who is the blessed student of Saint Sudheendra,
Who was a blessing of lotus like hand of Vijayeendra,

Sri Raghavendro yathi rat
gurur may syath bhaya pahaa
Jnana Bhkthi suputrayuh,
Yasa sri Punya vardhana. 11

The great Saint Raghavendra.
My Guru who takes away fear,
And blesses with wisdom.
Devotion, good children, fame,
And leads to increase of blessed deeds.

Prathivadi jaya swantha bhedha china dharo guru,
Sarva vidha pranenenyo Raghavendranna vidhyathe. 12

There is no one like Guru Raghavendra,
Who defeats all those who debate against him,
And appears to them very fearful,
And also an expert in all Vedas and arts.

Aparokshi krutha shreesa samupekshitha bhavaja,
Apekshitha pradhat anyo raghavendranna vidhyathe. 13

There is no one like Guru Raghavendra,
Who has directly seen the consort of Lakshmi,
Who has discarded all bad desires,
And who grants us all that we desire.

Daya dakhinya vairagya, vak patava mukhangitha,
Shapanugraha sakthanyo raghavendranna vidhyathe. 14

There is no one like Guru Raghavendra,
Who is merciful, straight forward and detached,
Who adorns himself with mastery of words,
And who is capable of cursing as well as blessing.

Agnana vismrithi bhranthi samashyapasmriti kshaya,
Thanthra kampa vacha kountya mukha ye chendriyongava,
Doshasthe nasa mayanthi Raghavendra prasadata. 15

With the blessings of Guru Raghavendra, ignorance,
Forgetfulness, misunderstanding, doubts, decay of sense,
Lethargy, shaking, stammering would disappear from all organs.,

'Om Sri Raghavendranya nama' ihyashtakshara manthratha,
Japithad bhanga vidhath nithyam, ishatha syur na samsaya. 16

Chanting of the eight lettered mantra,
'Om Sri Raghavendraya nama',
Daily and without any break,
Would lead without doubt to fulfillment of all desires.

Hanthu na kayajan doshan Athmameeya samud bhavan,
Sarvan api pumarthascha dadathu guru rathma vidh. 17

Let the great Guru who has clear understanding of Athma,
Destroy all ills of the body and also those arising out of our mind,
And also similar ills of our friends and relatives.

Ithi kala thraye nithyam prarthaanaam ya karothe sa,
Iha muthraptha sarveshto modathe nathra samsaya. 18

He who does these prayers in dawn noon and dusk daily,
Would without any doubt achieve all that he wants.

Aagamyah mahima loke Raghavendro maha yasa,
Sri madhwa matha dughdhabdhi Chandro aavatha sada anagha. 19

In this world Sri Raghavendra existed with great fame,
And was the moon to the ocean of Philosophy of Sri Madhwa,
And we seek his blessings of this flawless Guru.

Sarva yathra phala vyapthyai yada shakthi pradakshinm,
Karomi thava sidhasya vrundavana gatham jalam,
Shirasa dharayamyadhyah sarva theertha phalapthaye. 20

I go round your Brindavana so that I get the effect of all pilgrimages,
I sprinkle on my head the water that has passed through the saint's
Brindavana,
And I get the effect of visiting and sprinkling all the sacred waters.

Sarvabheeshata sidhyartha namaskaram karomyaham,
Thava sankeethanam veda shastrartha phala sidhaye. 21

For getting all my wishes fulfilled I salute you,
And singing about you gives same effect as reading Vedas and other holy
books.

Samsare aksha sagare prakrthitho agahade dusthare,
Sarva vidhya jala grahairanupame kamadhi bhanga kule,
Nana vibhrama drubhrame amitha bhayasthomadhi phenothkate,
Dukhothkrushte vishe samudhara guro maam magna roopam sada. 22

Oh great Guru, save me from this deep, impassable ocean of misery called life,
With crocodile like blemishes which are agitated by ocean wave like desires,
With whirlpools of ignorance and perverse knowledge trying to pull me down,
And great sorrows which are like worst poisons trying to put me down.

Raghavendra Guru stotram ya padeth Bhakthi poorvakam,
Thasya kushtadhi roganam Nivruthi stwaraya Bhaved. 23

To him who reads with devotion this prayer to Guru Raghavendra.
Would easily get rid of diseases like leprosy.

Andhobhi divya drushti, syadheda mookopi vagpati,
Poorna ayu poorna sampathi, stotrasyaasya japangaveth. 24

A blind person would get sacred sight, a dumb person would gain mastery of words,
And get full term of life, also get all types of wealth, by repeatedly chanting this stotra.

Ya pibhe jalamethena stotrenaivapi manthritham,
Thasya kukshi gatha dosha saerve nasyanthi thath kshanath. 25

He who drinks the water sanctified by recitation of this stotra,
Would get all the diseases of his stomach cured immediately.

Yad vrundavana masadhya pangu kanchopi vaa jana,
Storenanena ya kuryath pradakshina namaskruthi,
Sa jangalo bhava deva guru raj prasadata. 26

Even a lame or handicapped person approaching this Brindavana,
Chants this stotra, perambulates and salutes it,
Would by grace of the god like Guru,
Would become a great expert in walking

Soma soorya parogo cha pushyarkadhi samagame,
Yo anuthamam idham stotramashtothara satham japeth,
Bootha pretha pisachadhi peeda thasya na jayathe. 27

During the eclipse of Moon or Sun or during Pushya Star,
He with purity recites this stotra one hundred and eight times,
Will not have troubles from ghosts, ghouls and devils.

Yethad stotram samucharya guror vrundavananthike,
Deepa samyojana jnanam puthra labho bhaved druvam. 28

If this prayer is chanted before the Brindavana of the Guru,
And a light is lit, definitely become wise and also get a son.

Paravadhi jayo diva jnana bhakthya yadhi vardhanam,
Sarvabhishta pravrudhisyanathra karya vicharana. 29

He would get victory over those who argue with him,
Get divine knowledge and his devotion will increase,
And he not get worried about any thing in life,
Because all his desires would be fulfilled.

Raja chora maha vyagra sarpa nakradhi peedanam,
Na jayathe asya stotrasya prabhavannathra samsaya. 30

Trouble from king, thief, big tiger or crocodile,
Without any doubt will not occur to him,
Because of the power of this great prayer.

Yo bhakthya guru raghavedra charana dwandham smaran. ya padeth,
Stotram divyamidham sada nahi bhaved thasya asukham kinchna. 31

Those devotees who think of the twin feet of Guru Raghavendra and read,
This divine stotra will without any doubt not undergo any problems,

Kim thwishtartha samrudhireva kamala nadha prasadhodayath,
Keerthir dig vidhitha vibhoothirathula sakshee hyastotra hi. 32

But also his desired wealth will become plentiful,
Because of the blessing of Lord Vishnu,
His fame and great prosperity will spread in all directions,
And the truth of this is witnessed by Lord Hayagreeva himself.

Iti sree Raghavendrarya guru prasadata,
Krutham stotramidham punyam srimad appanna aabhidai.

This is the Stotra composed by Sri Appanna,
Due to the grace of the great Guru Raghavendra.

Iti Sri Appanna virachitham
Sri Raghavendra stotram sampurnam.

Thus ends The Raghavendra Stotra written by appannacharya.

Bharathi ramana mukhya pranathargatha Sri Krishnarpanamasthu.

This great work composed due to the blessing of Guru Raghavendra is submitted to Lord Krishna.

Guru Stotram

Translated by P. R. Ramachander

[This is a prayer to the Guru sung every day in the Shivananda Ashram, Rishikesh, India. It is more a collection of prayers addressed to Guru collected from different sources.]

Brahmanandam, parama sukhadham, kevalam Jnana moorthim,
Dwandwatheetham gagana sadrusam thathva masyadhi lakshyam,
Yekam nithyam vimala machalam sarvadhee sakshi bhootham,
Bhavaatheetham tri guna rahitham sad gurum tham namami. 1

I salute my great Guru, who is immersed in divine bliss, who is divinely happy,
Who is unalloyed wisdom, who is beyond anything that is two,
Who is like a sky, whose aim is I am that, who is one, who is forever,
Who is pure, who is immobile, who is witness for everything,
Who is beyond emotions and who is beyond the three fold qualities.

Yasyantham nadhi Madhyam na hi kara charanam nama gothram na suthram,
No jathir naiva varno na bhavathi purusho no napumsam na cha sthree
Naakaaram no vikaram na hi jani maranam nasthi punyam cha papam,
No athathvam thathwamekam sahaja samaras am sadgurum tham namami.
2-3

I salute my great Guru,
Who does not have end, beginning or middle,
Who does not have hand or feet,
Who does not have name or clan or school of thought,
Who does not have caste, colour,
Who is not either man or woman or eunuch.
Who does not have form or emotions,
Who does not have either birth or death,
Who does not have sin or good deeds,
Who is beyond principles and is one principle,
And who is friendly and tolerant.

Gurur Brahma, gurur Vishnu, gurur devo maheswara,
Guru sakshath param brahma thasmai Sri guruave nama. 4

Guru is Brahma, Vishnu and the great Maheswara,
Guru is the real Brahman and so I salute the Guru.

Chaithanyam saswatham santham vyomatheetham niranjanam,
Nada bindu kalatheetham thasmai sri guruave nama. 5

I salute that Guru, who is activity, permanence, peace and beyond sky,
Who is unstained and beyond the knowledge of ultimate sound of Om.

Ajnana thimirandhasya Jnana Ajnana salakaya,
Chakshur unmeelitham yena thasmai sri Gurave nama. 6

I salute that Guru who opens my eyes,
Which are closed by the cataract of ignorance,
And are not able to differentiate between,
Ignorance and knowledge, with his teachings.

Akhanda mandalakaram vyaptham yena characharam,
Thath padam darshitham yena thasmai Sri Gurave nama. 7

I salute that Guru, who helps me in seeing the feet,
Of him who is spread all over the world among all beings.

Sthavaram jangamam vyaptham yath kinchid characharam,
Thwam padam darshitham yena, thasmai sri gurave nama. 8

I salute that guru who shows us the God
Spread all over moving and non moving,
And also in all things of the universe.

Chinmayam vyapthim sarva trilokyam sa characharam,
Thwat padam darshidham yena, thasmai sri guruve nama. 9

I salute that Guru who shows us the God,
Who is micro and spread all over the three worlds,
In things that move and those who do not move.

Yath sathwena jagat sathyam, yath prakasena bhathi yath,
Yad aanandena nandathi thasmai Sri Gurave nama. 10

I salute that guru whose truth makes the world true,
Whose light makes things bright and,
Whose happiness makes every one happy.

Na guror adhikam thathwam, na guror adhikam thapa,
Na guror adhikam jnanam, thasmai sri gurave nama. 11

I salute that guru since no principle is greater than guru,
No penance is greater than Guru,
And no wisdom is greater than Guru.

Guru eko jagat sarva, brahma Vishnu shivathmakam,
Gurur para tharam nasthi thasmad sampoojaye gurum. 12

Guru is the whole universe,
Guru is Brahma, Vishnu and Shiva,
There is no truth beyond Guru,
And so I worship Guru.

Yasya deva para, bhakthitr yadha deve thadha gurou,
Thasyaithe kadhitha hyardha, prakasanthe mahathmana. 13

All the words that are told by him,
Who has great devotion to God,
And considers his Guru as his God,
Would shine as that of a great being.

Mannadha sri jagan nadho, madh guru sri jagat guru,
Mamathma sarva bhoothathma, thasmai sri gurave nama. 14

My lord is the lord of universe,
My teacher is the teacher of universe
My soul is the soul of all beings,
And so I salute my guru.

Dhyana moolam guror moorthi, pooja moolam guror padam,
Manthra moolam guror vakhyam, moksha moolam guror krupa. 15

The root of my meditation is the form of my Guru,
The root of my worship is the feet of my Guru,
The root of my chants is the words of the Guru,
The root of my salvation is the blessing of my Guru.

Nama shivaya guruave, sachid Ananda moorthaye,
Nishprapanchaya shanthaya, niralambaya thejase. 16

Salutations to the Guru who is Lord Shiva,
Who has the form of divine ever lasting joy,
Who is above this world and peaceful,
And who is the shining brilliance without any support.

Ajnana moola haranam, janma karma nivaranam,
Jnana vairagya sidhyartham, guror padhodhakam pibeth. 17

Drinking of the water washing the feet of Guru,
Would destroy all sort of ignorance,
Would cure the problems due to birth and Karma,
And would lead to detachment in our birth.

Nithya shudham nirabhaasam, niraakaarm niranjanam,
Nithya bodham chidanandam gurur brahma namamyaham. 18

I salute my teacher who is the Brahma,
Who is forever clean, forever shining,
Who does not have any form and is fearless,
And who teaches daily and is divinely happy.

Nidhaye sarva vidhyaanaam, bhishaje bhava roginaam,
Gurave sarva lokaanaam, dakshinamurthaye nama. 19

I salute Lord Dakshinamurthy,
Who is the treasure of all knowledge,
Who is the doctor curing the disease of fate,
And who is teacher of all the worlds.

Om namo brahmadhibhyo brahma vidhya sampradhaya
Karthubhyo vamsarishibhyo mahadbhyo,
Namo gurubhya sarvopaplava rahitha,
Prajnana Ghana prathyagardho brahmaivaha masmi. 20

Om my salutations to Brahma and others,
To those who steered the knowledge of Brahman,
And to those who are great people.
My salutations to my Guru and I am,
That Brahman which is heavy with knowledge,
Which is without any sins and assumes all forms.

Om Narayanam padmabhavam Vasishtam,
Shakthim, cha thath puthra parasaram cha.
Vyasam shukam gowdapatham mahantham,
Govinda yogeendra madhasya sisnyam. 21

Sri Shankaracharya madhasya padma padam cha,
Hasthamalakam cha sisnyam,
Tham thotakam varthika kara manyan,
Asmad guroon santhatham manathosmi. 22

Om my salutations to Lord Narayana,
His disciple Padhma bhava, His disciple Vasishta,
His disciple Shakthi, his son sage Parasara,
His son Vyasa, his son Shukha, his disciple the great Padmapada,
His disciple the great Yogi Govinda, His disciple Shankara,
His disciples Padma pada, Hasthamalaka, Thodagascharya,
And Sureswaracharya who wrote commentaries.

Sruthi smruthi puranaanamalayam Karunalayam,
Namami Bhagwatpadam Shankaram Loka Sankaram. 23

I salute Shankara who is known as Bhagawat pada,
Who is the store house of Sruthi, Smrithi and Puranas,
And is the one who does good to all people.

Shankaram Shankaracharya Kesavam Badharayanam,
Suthra bhashya kruthou, vade bhagawanthou puna puna. 24

I salute again and again Shankara,
Who is the form of Lord Shiva,
And Badarayana who is the form of Vishnu,
Who wrote commentaries on Suthras.

Ishwaro gurur athmethi, moorthi bheda vibhagine,
Vyomavad vyaptha dehaya, dakshinamurthaye nama. 25

I salute lord Dakshinamurthy,
Who exhibits himself differently,
As God, Guru and the soul,
And who is spread like the sky every where.

Guru Sthuthi

[Prayer to Guru]

By Poonthanam

Translated by P. R. Ramachander

[Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana. Loosely it can be translated as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the Bhagavad Geetha of Malayalam. Here is a great prayer in two stanzas addressed to the Guru in Malayalam. It has unmatched simplicity and grandeur.]

1. Ajnanam ullavayokke kalayanam
Vijnanam ullil vardhikkenam,
Aajnapichidenam nalla Vazhikenne,
Nithyam Guru Nadha Kumbidunnen.

You should destroy all ignorance in me,
The science in my heart should increase,
You should order me to follow the correct path,
Oh Teacher, who is my Lord, I daily salute you.

2. Anandam nalgunna pada renukkalaal,
Manasamayoru darpanathil,
Malinyam pokkichu, nanma varuthenam,
Nithyam Guru Nadha Kumbidunnen.

Using the dust of your feet which gives happiness,
You should remove all the dirt,
From the mirror of mind and bring goodness to me,
Oh teacher who is my lord, I daily salute you.

Ishwara Bhajanam

[Prayer to God]

Translated by P. R. Ramachander

[I found this gem of a Malayalam prayer in the book called Sthothra Mala published by Devi Book Stall, Kodungalore. From some of the verses it is obvious that it is not a prayer from ancient texts but one which has been composed recently. This prayer is addressed to God and nothing about the religion which boasts of the God is mentioned. A sincere attempt has been made to sing out to the Lord and to list out our abilities and disabilities. Nothing is mentioned about who is the author of this great prayer.]

Refrain to be chanted at the end of each verse.

Sarva Rakshaka, Deva Namosthutte
Sarva Rakshaka, Deva Namosthutte
Sarva Rakshaka, Deva Namosthutte
Sarva Rakshaka, Deva Namosthutte

Oh protector of all, salutations,
Oh protector of all, salutations,
Oh protector of all, salutations,
Oh protector of all, salutations.

Nithyavaum Bhavath padam namikkumee,
Yende yachana, kelkkumaraganam,
Yen ullil bhkthi yerumarakanam,
SArva Nayaka, Daivame Pahi maam. 1 (Srava...)

Be pleased to hear the humble request of mine,
Who daily salutes at your feet,
Let the devotion in my heart increase,
Oh Lord of all, Oh God take care of me.

Mannilakave vanu aruleedunna,
Manna, Karunyamagum chirakathil,
Yenne nithyam anachu kollename,
Mannavaadheesa, Daivame Pahi maam. 2

Oh king who rules all over this earth,
Please daily hug me tightly,
On the wing of your mercy,
Ok king, Oh my boss, Oh God, take care of me.

Jnana heena nagidunna jnaan dhinam,
Thoram angaye arinju sthuthikkuvan,
Jnananvum Mana Shudhiyum nalgidenam,
Jnana varidhe, Daivame pahi maam. 3

Please give me the wisdom and purity of mind,
So that this ignorant one daily,
Understands and then prays you,
Oh ocean of wisdom, Oh God, Take care of me.

Jnanam yennil udichu uyarnnidenam,
Kalmashangal agannu poyidenam,
Bhakthi poorvam vasippan arulanm,
Bhaktha Vathsala, Daivame, Pahi maam. 4

The wisdom should rise inside me,
The draw backs should move away from me,
Please allow me to live with devotion,
Oh Darling of devotees, Oh God, Take care of me.

Yendhinu yenne yee maya yam sindhuvil,
Ittu vattam karakkunnathu ithe vidham,
Thonnam krupa yezhayam yee yennil,
Karunyaalaya, DAivame, Pahi maam. 5

Oh God, why are you rotating me,
In this sea of illusion like this,
Please show little mercy on this poor man,
Oh temple of mercy, Oh God take care of me.

Dushtaraam shathru sanchayam thannude,
Kashtam merum upadravam yesathe,
Thushtiyode pari raksha cheyyanam,
Sishta palaka, Daivame, Pahi maam. 6

Oh God please look after me carefully,
By not allowing problems created,
By the evil enemy groups of mine,
Oh disciplinarian, Oh God, Take care of me.

Thannil yeridum snehamrutham pole,
Anyarum, jnanum onnu pole yennume,
Snehamullavaray vasichidenam,
Prema roopa, Jagadisa, Pahi maam. 7

Like the increasing love towards myself,
Me and all the others should be similar,
And live together with mutual love,
Oh picture of Love, Oh God of earth, Take care of me.

Anyar yennodu cheyyum upadravam,
Yennil yethum phalikkadhirikkanam,
Yende jeevitham anyannu upadravamayi,
Bhavikkolo, Daivame Pahi maam. 8

Let the problems created by others to me,
Be never effective any time on me,
And let my life never, ever become,
A problem for others, Oh God, Take care of me.

Anyar yennodu yethu vidham varthippan,
Aagraham mayudhikkumvannamay,
Anyarodu anuvarthippathinne yeni,
Kkekanm krupa, daivame Pahi Maam. 9

Please show me mercy to deal with others,
In the same way as they desire,
To behave with me in their mind,
Oh God, Take care of me.

Papa bhaaraal uzhalunee tenneyum,
Muthidum daya moolam, dhayanidhe,
Kathu palichu thustanakkename,
Thapa nasana, Daivame, Pahi Maam. 10

Due to extreme mercy, Oh treasure of mercy,
Please look after me who is wandering without aim,
Due to the heavy weight of sins and make me happy,
Oh destroyer of pain, Oh God, Take care of me.

Kutham yetham pravarthikka karanam,
Thethu pathiya putrane pole jnaan,
Muthum aa thapam moolam uzhaluneen,
Utha Thatha, krupasana, Pahimaam. 11

Due to my doing lot of wrongs,
I, due to the extreme sorrow am wandering,
Like the Son who has done a mistake.
Dear Father, Seat of mercy, take care of me.

Cheyyaruthu yennarul cheythathokkeyum,
Cheythu, Cheythilla Cheyyendathonnume,
Eva mahaantha, Pathiyay theernnu jnaan,
SArva nayaka deivame, Pahi maam, 12

I did all the deeds that you asked me no to do,
And did not do any actions that should be done,
And due to this I have become half of my self,
Oh leader of all, Oh Gods, Take care of me.

Peedayokkve Neekum Maheswaraa,
Yen duritham ozhikkanam Thal kshanam,
Santhatham sreeyum arogyavum
Kai varename, Daivame Pahi maam. 13

Oh great God who removes all bad problems,
Be pleased to immediately all my problems,
And let wealth and health become,
Mine soon, Oh God, Take care of me.

Bharathambika than Jadarothbhava,
Ranu kanum issodhra yennorthu,
Parthale vanu swarganubhoothiye,
Prapikkaname daivame, Pahimam. 14

Remembering that all these brothers,
Are those born to the Goddess India,
I should achieve heavenly pleasures,
Living in this earth, Oh God, take care of me.

Puthra mithra kalathradhikalo onnume,
Thammilethum mada mathsaramaakathe,
Nin mahathwa marinju jevikkuvan,
Yen manam pukku, Daivame Pahi maam. 15

Please enter my mind so that my,
Sons, friends and wife continue,
To live without competition,
And differences, Oh God, Please take care of me.

Yende thennu maham mennulla,
Duschintha vittittu, lokam tharavadayi,
Santhatham nirooppippan aagraham,
Nalgitenam, Daivame Pahi maam. 16

Give me the desire to prove that this world,
Is all my family and leave out the bad thought,
That this is me and mine only,
Oh God, Please take care of me.

Yennude Kadakkar aseshavu,
Mannava, Jnaan kshamikkunna polve,
Yennude doshavum kadangalum,
Theerthu kollanam daivame, Pahi maam. 17

Oh king let all my debtors without fail,
Pardon my loan dues as well as my short comings,
Like I pardon that Of others,
Oh God, please take care of me.

Sreshta srushtiyaam nee yee dasane,
Anya dasyanu varthiyakkidalla,
Thwal padambhujam sada namichiduvaan,
Bhagya meguka, Daivame, Pahi maam. 18

Oh God who is special, please do not make this slave,
As the slave of some one else and for that,
I salute your lotus like feet, Please give me luck,
Oh God, please take care of me.

Haatakam sphutam cheythidum polave,
Yenne nithyam duritha peduthathe.
Kalmasham neeki shuddhan aakename,
Nirmalatmane, Daivame Pahi maam. 19

Without troubling me daily.
Like the process of purification of Gold,
Please make me pure without any dirt,
Oh Pure souled one, Oh God, Take care of me.

Yennude mana chanchalam neekkanam,
Yennude nirdhanathwam ozhikkanam,
Yennude aviswasam agathanam,
Yennude ory nayaka, Pahi maam. 20

Please remove the worries from my mind,
Please remove my state of poverty,
Please remove my non belief,
Oh god, who is my Lord, Take care of me.

Sarva nayaka, mukthi pradhayaka,
Trukkaram thottu anugrahikkename,
Vannu cherum anartham ozhichenne,
Palanam cheyga deivame, Pahi maam. 21

Lord of all, giver of salvation,
By your divine hand, please bless me,
Please take care of me of the dangers,
That come, Oh God, take care of me.

Mayamenye bhavane sthuthikkuvan,
Agrahikkum adiyante ingitham,
Sadhyamakaan anugruhicheedanam,
Bandhu vathsala, Daivame, pahi maam. 22

Please bless me so that this slave's,
Intention, of praying the divine you,
With out any illusion is fulfilled,
Oh darling of friends, Oh God, take care of me.

Jeevithahinnu venda Sasyadhikal,
Urviyil kaalaa kalam vilayuvaan,
Sarva karunyam yekumaarakanam,
Sarva Nayaka, Daivame Pahi maam. 23

Please grant me all your mercy,
So that the vrops necessary to support life,
Are able to grow and yield from time to time,
Oh Lord of all, Oh God, take care of me.

Papi yayidum yenne orikkalum,
Vyadhiyaalum pisachukkalalume,
Klese methathe aasu palikkanam,
Klesa nasana, Daivame, Pahi maam. 24

Please always protect me who is,
A sinner, from the sufferings created,
By the diseases and ghosts, always,
Oh destroyer of suffering, Oh God, take care of me.

Yende papam kshamichu kollename,
Yen duritham apahaharikkename,
AAdi vyadhikal yerathirikkane,
SAchidananda, Daivame, Pahi maam. 25

Please excuse all the sins that I do,
Please steal away all my sufferings,
Let all the sorrows and diseases not increase,
Oh divine bliss, Oh God, take care of me.

Goramaya vasanthalil ninnum,
Kshama badhayil ninum dhivanisam,
Kashtamerum idi theeyil ninnume,
Kathu kolga yen, Daivame, Pahi maam. 26

Please protect me, from very horrible epidemics.
From famines and pestilence daily,
And from the tremendous fire of lightning,
Oh my God, Please take care of me.

Neethi marge gamikkumaraganam,
Thinmayokke thyajikkumaraganam,
Nalla karyam prarthipathin,
Yenikku aasayeranam, Daivame pahi maam. 27

I should travel in the path of justice,
I should be able to get rid of everything that is bad,
And I should get desire to carry out good action,
Oh God, please take care of me.

Nithyanithyangaleyum nirantharam,
Sathyasathyangaleyum vazhi pole,
Krutha kruthyangaleyumariyuvan,
Nithyena Krupa nalkanam, Pahi maam. 28

You should shower your grace to daily,
To understand those which are forever and those temporary,
Those that are truth and those that are lies,
And thereby lead me to decide desirable,
And undesirable actions, please take care of me.

Anna dhanvanukum bhaval krupa,
Moolam innal yethavum trupathny,
Melu metham sukhamay vasichheduvaan,
Palaka Krupa nalkanam, Pahi Maam. 29

I became greatly satisfied till today,
Due to your grace making me give alms of food,
And Oh god who looks after me,
By your grace please allow me to continue to be happy,
And please take care of me.

Kruthyamookeyum thethadhe cheyyuvan,
Kruthya bodham methidenam nithyavum,
Sathyamennathu nithyam vilanganam,
SAthya roopa, Jagadheesa pahi maam. 30

Daily give me responsible behaviour,
To do all my duties without any mistake,
And let Truth shine daily in me,
Oh truth personified, Oh lord of the world, Take care of me.

Karya methum nivruthi varuthanam,
Veerya bhavam kurayathirikkanam,
Aaryanayi bhavikkanam,
Karya karana, Daivame paihi maam. 31

Let my enthusiasm never vane,
So that I can carry out all actions,
And let me become a gentleman,
Oh cause of all actions, Oh God, take care of me.

Cheetha bhkthya dinam thrum ee sthavam,
Keerthichidum naranmarkku thwat padam,
SAndhicheedan krupa varam nalkanam,
Bandhu vathsala, Daivame pahi maam. 32

To those men who sing this prayer with devotion,
Please give the boon of mercy to see your feet,
Oh God who loves his devotees,
Oh God, please take care of me.

Jnana Pana

By Poonthanam

Translated by P. R. Ramachander

Introduction

Poonthanam was born about four hundred years ago in a village called Angadippuram in Kerala. Near by is the Thirumaandhaam Kunnu Bagavathy temple which is the family goddess of the Zamorins who ruled over a part of Kerala now called Malabar.

Poonthanam is not his name but could be the name of the Namboodiri family he belonged to. [Poonthanam is the name of the place near Perinthalmanna. His illam and temple with Krishnan idol is still there.] His name seems to have been forgotten in antiquity. At a very young age Poonthanam started visiting the temple at Guruvayoor and became a staunch devotee of Lord Guruvayurappan - the presiding deity. He got married and had a son. On the child's first birthday when a great feast was being arranged the child fell in the boiling rice and died. From then on Poontanam became a perennial visitor of Guruvayur. Poonthanam did not know Sanskrit and so decided to express his innate feelings in chaste Malayalam. One of the greatest poets of the time was Melpattur Narayanan Bhattathippad who later wrote one of the greatest books of that era named "Narayaneeyam" Melpattur was also a great devotee of Guruvayurappan. It is told that initially when Poontanam requested help in editing his poetic work "Sri Krishna Karnamrutham" from Melpattur, he refused saying that he never read works in Malayalam. Melpathur started suffering from rheumatism immediately and that night the Lord appeared in his dream and told how the lowly Malayalam works of Poonthanam were dear to him than the Sanskrit works of Melpathur. There are several tales of Poontanam [the great devotee] and his Lord Guruvayrappan.

Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana. It can be translated as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the "Bhagavad Geetha of Malayalam"

There are many complex statements which are obtrusive though written in a simple language. The only interpretation available is the "Tatwa deepika" which is written by Sri K. R. Neelakandan Nambeesan. I have followed his interpretation in translating the Jnana Pana into English. I also have given

English transliteration before the translation as well as a brief commentary for each verse after the translation. I dedicate this translation to Lord Guruvayurappan and request his devotees to pardon any lapses which might have occurred in this translation.

1

Guru Nathan thuna cheiga sanththam,
Thiru namangal navin mel eppozhum,
Piriyathe irikkanam nammude,
Nara janmam saphala makkeduvan.

Request I, for the grace from my Guru without fail,
So that Lord's holy names are always on my tongue,
And continue to be there forever without change,
So that this human birth becomes most fruitful.

Comment: All great Indian religious work either starts with salutations to the teacher or to the God.

2

Innale yolam enthannu arinjeela,
Ini naleyum enthannu atrinjeela,
Ini kanda thadikku vinasamum,
Inna nearm enatharenjeela.

Till yesterday we did not know it,
Even tomorrow, we may not know it,
The death to this trunk which is the body that we see today,
Know we not when it is.

(We do not know what we were in the last birth,
We do not know what we will be in the next birth,
Even in this birth in this human body,
Know we not when all this is going to end.)*

* Alternate interpretation

Comment: The poet brings out the ignorance filled life of the so called intelligent human being in this verse.

3

Kandu kandongirikkum janangale,
Kandilennu varuthunnathum Bhavan

Randu nalu dinam kodangoruthane,
Thandilethi naduthannathum bhavan

Malika mugalileriya mannante,
Tholil marappu kethunnathum Bhavan

The people who is seen by all of us now,
You are the one who makes them
Not to be seen in this world.

In a matter of day or two
You are He, who makes them ride on the royal chair.

On the shoulder of the king who climbs to the top of palace.
You are He, who places the tattered heap.

Comment: The poet brings out how our life is "God controlled" and how temporary are the happiness and sorrow that we go through.

4

Kandal ottariyunnathu chilar,
Athu kandalum thiriya chilarkethume,
Kandathu onnume satyamallennathu,
Mumbe kandariyunnathu chilar.

Some people are able to know when they see,
But others do not know even if they see it.
Some people know that all what we see is not the truth,
For they have seen it earlier and experienced.

Comment: The poet tells us that in our capacity to understand the real truth about God and salvation we are very much different among our selves.

5

Manu jathiyil thanne pala vidham,
Manasinnu visesha mundennu orkenam

Even in this assembly of man,
Remember there are many special kinds of minds.

Comment: He further says that though all human beings are rational, there is difference among them.

6

Palarkku mariyenam ennitallo,
Pala jathi parayunnu sastrangal

With an aim that lot many a people should realize,
Our religious science has made many paths to follow

Comment: It is with view to make the various types of people understand that our religion tells us about varying paths.

7

Karmathil adhikari janangalkku,
Karma sasthanal undu pala vidham,
Sankhya sasthanal yogangal enniva,
Sankhyallathu nilakatte sarvavum.

For those who can choose the path,
Many a paths of action exist,
Like those that make one realize the veil covering the truth,
Or the methods of yoga depending on ones own limits,
But of limited use they are all because they are intricate.

Comment: But most of these methods are difficult and obtrusive except for the very intelligent human beings.

8

Chuzhaneedunna samsara chakrathil,
Uzhaneedum namakku aringheeduvan,
Arivulla mahathukal undoru,
Paramarthangal chey thirikkunnu,
Eluthayittu mukthi labhippanai,
Chevi thannethu kelpin ellavarum.

In this rotating wheel of life of births an rebirths,
To teach us who get caught and toil in this wheel,
Those great ones who have realized,
Have showered on us many a truth with grace,
To attain salvation with ease,
And so all of you please listen with care

Comment: The poet tells us that an easy method to attain salvation has also been given by our sages.

9

Namme okkeyum bandhicha sadhanam,
Karmam ennu ariyunnathu mumbinal.

Please know first that the thing which ties us all,
Is the Karma that we have done earlier.

Comment: The poet introduces the theory of past birth's Karma that results in our present day actions.

10

Munnamikkanda viswa maseshavum,
Onnayulloru jyothi swaroopamai.
Onnum chennangu thannodu pathathe,
Onnilum chennu thanum valayathe,
Onno nnai ninakkum janangalkku,
Onnu kondariyavunna vasthuvai,
Onnilu murakatha janangalkku,
Onnu kondum thiriyatha vasthuvai,
Onnu pole onnillathe yullathee,
Onnayulloru jeeva swaroopamai,
Ninnavan thanna viswam chamachu pol,
Moonum onnil adangunnu pinneyum.

Each part of all this world that we knew earlier,
Became only one form of an ethereal light during deluge,
With nothing attaching to it,
With it not attaching to anything,
And for those seekers who search minutely one by one,
It becomes the one thing through which every thing is known.
And for those whose mind flits and wanders,
It becomes something, which is the great unknown.
Similar but dissimilar to each other,
But all together the spirit of the soul.
And it seems was made by God,
Again with all the three worlds as its parts.

Comment: The concept of Brahman - the eternal truth is introduced. It is one thing for those who realized it and another for who are not able to know it.

11

Onnu kondu chamachoru viswathil,
Moonayitulla karmangal okkeyum,
Punya karmangal papa karmangalum,
Punya papangal misramam karmavum,
Moonu jathi nirupichu kanumbol,
Moonu kondum thalakkunnu jeevane.

This world which is made by one veil of ignorance,
Has three differing types of actions,
Sins, good deeds and mixture of these,
Which when we think deep,
Ties the soul firmly to this world.

Comment: The Concept of Maya, the eternal veil of Hinduism is introduced.
How by Maya we are tied to this world is mentioned.

12

Ponnin changala onnee paranjadhil,
Onnil irumbu kondathre bedangal,
Randinalu meduthu pani cheythu,
Changala yallo mishramum karmavum.

Chain of gold* we think we are tied,
But it is no different from an iron chain,**
And this chain of Karma that ties us to this world,
Is no different but a mixture of these two.

* Recognition or award in the form of a gold chain

** Imprisonment as punishment

Comment: How rewards, recognition, punishment etc are only illusions has
been brought out by the poet.

13

Brahma vadiyayi chayirumbolum,
Karmabadhanmar ennatharinjalum,
Bhuvanangale srishtikka ennathu,
Bhuvananda pralayam kazhivolam,
Karma pasathe langikkunnathu,
Brahmavinnum eluthalla nirnayam,
Dik palakan marum avvannam orororo,
Dikku thorum thalachu kidakkunnu.

Though taking the side of eternal truth,
All are bound to this world by Karma.
For the worlds would continue to be made,
Till the end marked by the deluge.
And to go against these ties of Karma,
Is definitely not easy even for Brahma.
And even those divine eight, who guard the directions,
Are chained strongly in their respective places.

Comment: The chain of illusion ties us to this world and the poet tells us that
it is difficult to break it even for Gods and demi Gods,

14

Alpa karmikalaya namellam,
Alpa kalam kondu ororo janthukkal,
Garbha pathrathil pukkum purapettum,
Karmam kondu kalikkunathengine.

We who have done but little Karma,
In a small span of time,
Enter and leave the wombs of different animals,
And play thus with the karma that we have earned.

Comment: The theory of Karma and the cycle of births and rebirths is introduced by the poet

.
15

Narakangalil kidakkunna jeevan poyi,
Durithangal odungi manassinde,
Paripakavum vannu kramathale,
Nara jathiyil vannu pirannittu,
Sukrutham cheythu mel pottu poyavar,
Swargathil irunnu sukhicheedunnu

.
Those souls who lie in the hell,
After suffering all the punishments there,
And after getting a reformed mind over time,
Are born as Men,
If good deeds are done, they go above,
And enjoy their life in heaven.

Comment: The concept of Karma, the concept of punishment in hell and concept of reward in heavens and the consequent theory of births and rebirths is introduced by the poet.

16

Sukrithangal okke yodungumbol.
Paripakavam ellola millavar,
Parichodangu irunnittu bhoomiyil,
Jatharayi duritham cheythu chatthavar,
Vannora durithathin phalamayi,
Pinne poyi narakangalil veezhunnu.

When all the rewards for good deeds done end,
Those who do not have an iota of reformed mind,
After some time are born in the earth,
And then those dying after doing bad deeds,
Due to the result of them,
Do go and fall in different hells.

Comment: The impermanence of rewards for good deeds is brought out by the poet.

17

Sura lokathil ninnoru jeevan poyi,
Nara Loke Mahi suranakunnu,
Chanda karmangal cheythavar chakumbol,
Chandala kulathil pirakkunnu,
Asuranmar suranmarayidunnu,
Amaranmar marangalayidunnu,
Ajam chatthu gajamayi pirakkunnu,
Gajam chatthu ajamayeedunnu,
Nari chatthu naranayi pirakkunnu,
Nari chatthu noriyayi pokunnu,
Krupa koodathe peedippichudunna,
Nrupan chathu krumiyayi pirakkunnu,
Echa chatthu poochayayidunnu,
Easwarande vilasangal angine.

A soul from the land of Gods,
Is born as man in this earth,
People who do cruel acts in this birth,
Are born as outcastes in this earth,
The Anti gods are born as demigods,
The deathless ones are born as trees,
The goat dies and is born as elephant,
The elephant becomes a goat after death,
The tiger dies and is born as a man,
A lady dies and is born as a fox,
The king who troubles without mercy,
After death is born as a worm,
The fly dies and becomes a cat,
And all these are but the divine sport.

Comment: The concept of rebirth according to rewards earned and punishment given for bad deeds as different type of beings is brought out by the poet.

18

Keezhmelangine mandunna jeevanmar,
Bhoomiyeenathre nedunnu karmangal,
Seemayillatholam pala karmangal,
Bhoomiyinnathre nedunnu jeevanmar,
Angine cheydu nedi marichudan,
Anyalogangal oronnil oronnil,
Chennirunnu bujikkunnu jeevanmar,
Odungeedum adhu ottu nal chellumbol,
Udane vannu nedunnu pinneyum,

Thande thande gruhathingal ninnudan,
Kondu poonna dhanam kondu namellam,
Mathenganum oridathu irunnittu,
Vithu unennu prarayum kanakkine.

These souls who run between the top and the bottom,
It seems do get the Karmas done only in this earth,
And without limits these different Karmas,
Are done by the souls only in this earth,
After doing which after their death,
They go to various worlds of heaven and hell,
And enjoy the rewards for these Karmas,
And those rewards would end before long,
And they come again here and start earning Karmas,
Which is like taking money from ones own house,
And using it in some other place,
Selling what we have till it lasts.

Comment: The poet tells here that action can be done only in earth and rewards and punishments for these actions can be had in other worlds. He tells that this is true even for beings living in other worlds. Thus the wealth is here and to get it for spending you have to come here.

19
Karmangalkku vibhuvayitolloru,
Janama desamee bhoomi yennarinjalum,
Karma nasam varuthenam engilum,
Chemme mattengum sadhiya nirnayam.

Please know that this our motherland,
Is the land to do Karmas,
And it is definitely impossible,
To destroy the residual karmas any where else.

Comment : The poet tells us that though the rewards for the Karma done here is elsewhere, Those Karmas which do not merit us heaven and do not merit punishment in hell are to be only spent here,

20
Bakthanmarkkum mumukshu janagalkkum,
Saktharaya vishayee jangalkkum,
Ichicheedunnathokke kodutheedum,
Viswa mathavu bhoomi Siva! Siva!

To the devotees great,
To those who seek salvation,
And to those who pine for ordinary things,
This mother land of ours,
Would grant whatever they want, God, Oh God.

Comment: The poet tells here that in no other world can Karmas be done and an ordinary man can transform himself in to great souls.

21

Viswanathante moola prakrithi than,
Prathyakshena vilangunnu bhoomiyayi,

The innate qualities of our Lord of the world,
Obviously thrives as this world.

Comment: In this the poet feels that this earth is God Himself.

22

Avani thala paalanithinallo,
Avatharangalim palathorkkumbol,
Athu kondu viseshichum Bhoolokam,
Pathinallilum uthamam ennallo,
Veda vadhikalaya munikalum,
Vedavum bahumamichhu chollunnu.

To save and upkeep this earth of ours,
Incarnations took place it seems,
And because of this the earth specially,
Is greatest among the fourteen worlds,
So tell those who are experts in Vedas,
And so praise the Vedas about this earth.

Comment: Since all incarnations are for protection of this earth, the poet says that this is the greatest among fourteen worlds.

23

Lavanambhdhi madhye vilangunna,
Jabhu dweeporu yojana lakshavum,
Saptha dweepukal adhil undethrayum,
Uttamamennu vazhthunnu pinneyum.

In the huge sea of salt,
Exists the Jambu islands,
Ten lakh miles long,
Within it are the seven islands,
Praised by scriptures as most holy.

Comment: From this verse the poet describes the earth. It is supposed to be divided in to seven islands and our country is in an island called Jambu Island,

24
Bhoo padmathinnu karnigayayittu,
Bhoo darendran adil allo nilkunnu,
Idhil ombadhu gandangal undallo,
Adil uttamam bharatha bhoo thalam.

In the peak and center of the lotus of this earth,
Stands the mountain of Maha Meru,
And there are nine major parts of this earth,
And the most sacred is the Bharatha country.

Comment: This island has in its center the Maha Meru mountain and has 9 countries including our mother land, the Bharatha country.

25
Sammatharaya mamunigal,
Karma kshetramennallo parayunnu.

The great recognized sages,
Tell this as the temple of sacred duty.

Comment: The poet says that the sages call our motherland as Karma Bhumi.

26
Karma bheejam adeennu mulakkendu,
Brhama lokathil irikkunnavargalkkum,
Karma bheejam varatti kalanjudan,
Janma nasam varuthanamengilum,
Bharathamaya ganda mozhinjhulla,
Parillengum eluthala nirnayam.

The source of all Karma is this land,
Even for those great souls in Brahma Loka,
And it is here only that Karma is destroyed.

If one desires salvation,
And though it is for sure that these can't easily be done,
Anywhere else other than in Bharatha Ganda.

Comment: The poet talks about the superiority of our land.

27

Athra mukhya mayulloru Bharatha
Mi pradesamennu orkkanam,
Yugam nalilum nalla kali yugam,
Sugame thane mukthi varuthuvan.

Please do remember that this land of Bharatha,
Is the most sacred land known,
And in the vast time periods this Kali time period,
Leads to salvation most easily.

Comment: From the creation of earth to the grand deluge, the Hindus have divided the time in to four large time periods (Yugas). The last of these is Kali. Though more suffering is there in this time period, just by repeating the name of the Lord it is possible to attain salvation only in this time period. And so it is great.

28

Krishna, Krishna, Mukunda, Janardhana,
Krishna, Govinda, Rama ennin gene,
Thiru nama sankeerthanam enniye,
Mattedumilla yathnam ennaarinjalum.

Please know that there is no effort,
Except singing for the holy names,
Krishna, Krishna, Mukunda Janardhana,
Krishna, Govinda and Rama.

Comment: The poet tells that no other effort is needed during this kali time than calling holy names of our Lord.

29

Athu chindhichu mattulla lokangal,
Pathi moonnilumulla janagalum,
Mattu dweepugal aaril ullorum,
Mattu gandangal ettil ullorum,
Mattu moonu yugangalil ullorum,
Mukthi thangalkku sadhyam allaygayal,
Kali kalathe, Bharatha Gandathe,
Kalithadaram kai vanangeedunnu.

Thinking about this,
Those living in the other thirteen worlds,
Those living in the six other islands,
Those living in the other eight countries,
And those living in the other three time periods,
Realizing that they would not get salvation easily.
With folded hands do salutations,
To the Country of Bhratha and the time period of Kali.

Comment: Because of this all other beings who do not live in Kali time period in our country, salute the beings who live here in this time period.

30

Athil vannoru pullayittengilum,
Ithu kalam janichu kondeeduvan,
Yogyatha varutheeduvan thakkoru,
Bagyam porathe poyallo deyvame,
Bharatha gandathil pironnuru,
Manusharkkum kalikkum namaskaram.

To be at least a grass in that country,
And be born now in this time period,
We were not lucky enough oh, God,
And so our salutations to the men,
Of Bharatha country and Kali time period.

Comment: They repent that they are not lucky enough to be born at least as a grass here in this time period so that eventually they can very easily attain salvation.

31

Ennellam pukazhtheedunnu mattullor,
Ennathu endinnu nam paranjeedunnu?
Kalaminnu kali yuga malayo,
Bharatha mi pradeshavum allayo,
Nammalellam naranmarum allayo?
Chemme nannayi nirupippin ellorum,
Hari namangal illathe pogayo,
Narakangalil pedi kuragayo,
Navu koodahe janama mathagayo,
Kashtam! Kashtam! Niroopanam koodathe,
Chuttu thinnunnu janmam pazhuthe nam.

Why do we tell that,
All those who are not here, sing our praise thus?
Is not this the time period Kali,
Are we not living in the country of Bharatha,
And are we not born as human beings?
All of you please think about this,
Should we go without the names of Hari,
Should we be less afraid of going to hell,
Should we live without a tongue?
Alas! Alas! without proper thought,
We destroy our lives in vain.

Comment: The poet laments that we who are men born in the Bharatha country in the age of Kali are wasting our lives.

32

Ethra janama prayasa pettittu ikkala,
Mathra vannu pirannu sukruthathal,
Ethra janama malathil kazhinjadum,
Ethra janmama jalathil kazhijadum,
Ethra janama mannil kazhinjadum,
Ethra janmam marangalayi ninnadum,
Ethra janmam marichu nadannathum,
Ethra janmam parannu nadannathum,
Ethra janama mrigangal pasukkalayi,
Marthya janmathil mumbe kazhichu nam.

What an effort we put to be born now,
Because of the good deeds that we did?
Many lives have we spent in shit,
Many lives have we spent in water,
Many lives have we spend in mud,
Many lives have we spent as trees,
Many lives have we moved around afraid of death,
Many lives have we spent as birds,
And many lives have we spent as beasts and cow,
Before we were born as men.

Comment: To get this reward we all must have spent lots of time as other beings.

33

Ethrayum pani pettu ingu maathavin,
Garbha pathrathil veenathu arinjalum,
Pathu masam vayattil kazhinju poyi,

Patthu pantherandu unni yayittum poyi,
Thanne than abhimanichu pinnedam,
Thanne than ariyathe kazhiyunnu.

Please know that it is with lots of effort,
That we fall in the womb of our mother,
Spend we ten months in her stomach.
Ten to twelve years we spend as playfull kids,
And after this, thinking that we only do everything,
We spend our time without knowing ourselves.

Comment: Most part of the initial life is wasted in the womb and as children.
And it is crime to waste it further.

34
Ithra kalam irikkum mini yennum,
Sathyamo namakkedu millallo.

There is nothing truthfully known,
As to how long we will live.

Comment: The poet tells us how unsure we are about our span of life.

35
Neerpole pole yulloru dehathil,
Veerpu mathramundingane kannunu,
Orthariyathe padu padunneram,
Nerthu pokum athenne parayavu,
Athramathra mirikunna nerathu,
Keerthicheedunnilla thiru namam.

In the body which is like a water bubble,
We see it filled up always,
And when we put efforts without thought,
We can tell that this bubble will only burst.
In this very limited time,
We do not sing the holy names.

Comment: He is sad that we waste this temporary, unsure life of ours without
singing the holy names of God.

36
Sthana manangal cholli kalahichu,
Nanam kettu nadakunnithu chilar,
Madha matsaram chindichu chindhichu,

Mathi kettu nadakunnathu chilar,
Chanchalakshi mar veedugalil pukku,
Kunchi ramanayidunnathu chilar,
Kolakangalil sevakarayittu,
Kolam ketti jeliyunnathu chilar,
Santhi cheyhtu pularthuvanayittu,
Sandhyayolam nadakunnithu chilar,
Ammakkum punarachannum baryakkum,
Unman kodukkunnilla chilar,
Agni sakshiniya yoru pathniye,
Swapanthil polum kanunilla chilar,
Sathukkal kandu sikshichu chollumbol,
Shathruve pole krudhikkunathu chilar,
Vandhithanmare kanunna nerathu,
Nindi chatre parayunnathu chilar,
Kaanga nammude samsaram kondathre,
Viswam evannam nilpu vennum chilar,
Brahmanyam kondu kudhichu kundhichu,
Brahmavum enikku ovva yennum chilar,
Artha aasakku viruthu vilipippan,
Agni hothardhi cheyunnathu chilar,
Swarnam nava rathangale kondu,
Ennam koodathe vilkkunithu chilar.

Boasting about their positions and posts,
Some people walk in the world ever ashamed,

Thinking about their abilities and disabilities of others,
Some people walk in the world with a diseased brain,

Entering the houses of pretty damsels with flitting eyes,
Some people walk in the world like the circus monkey.

Employed by the king and the government,
Some people walk in the world heavily made up,

Employed for worshipping Gods,
Some people walk in the world with thoughts of their time after dusk,

For mother and for father and wives,
There are some, who do not care to look after,

The wife married with fire as witness,
Is not even seen in dream by some,

When good people think and advice,
There are some, who look them as enemies,

When people worthy of salutations are seen,
There are some, who berate and curse them,

This world stands thus,
Boast some people because of their talk

Raising and raising by the acts of Brahmana,
Some people claim they are better than Lord Brahma,

To earn money and get titles,
Some people do yagas in the fire,

And some people sell gold and jewels.
To earn money without limit.

Comment: The poet details how we are wasting the God given gift by not doing what we should do.

37

Mathebam kondu kachavadam cheythum,
Uthama thuragangal athukondum,
Athrayu malle kappal veppichittu,
Ethra nedunni thartham Siva! Siva!
Vrithyum kettu doortharayi eppozhum,
Arthathe kodichu ethra nasikkunnu,
Artha methra valare undayalum,
Trupthi vara manassinu oru kalam.

Using elephants for trade,
Using thorough bred horses,
And not only that by use of ships,
How much money is earned Alas! Alas!
Disregarding the family jobs and becoming boors and rascals,
How much we destroy ourselves with avarice for money,
Never will we get satiated,
By earning more and more money.

Comment: The mindless chasing of money disregarding our duties of men is focused in this stanza by the poet.

38

Pathu kittugil nooru mathiyennum,
Sathamagil sahasram mathi yennum,
Ayiram panam kayyilungumbol,
Ayuthamagil ascharyam ennathum,

Asayayulla pasamathingennu,
Ver vidathe karerunnu melkku mel.

When we get ten, we say hundred is sufficient,
When we get hundred we say thousand is sufficient,
When we save thousand coins,
We say more will be wonderful,
And like this the rope of desire,
Without roots reaches more and more heights.

Comment: This chase the poet is an endless and perennial one writes the poet.

39
Sathukkal chennu irannal aa arthathil,
Swal pam mathram kodaa chila dushtanmar,

When pious people beg for doing good deeds,
Some bad people will not even give a little.

Comment: Even this money earned will not be spared for good causes.

40
Chatthu ponneram vastram athu polum,
Othida kondi pokan orutharkkum.

At the time of death, even the cloths that they wear,
Cannot be taken with them by any one.

Comment: The poet points out that at death this result of our efforts does us no good.

41
Paschathapam moru ellolamillathe,
Viswasa pathakathe karuthunnu,
Vitthathil aasa patruka hethuvayi,
Sathyathe tyajikkunnu chilar aho!

Without feeling an iota of remorse,
They consider deceiving of those who trust,
Because of the attachment for money,
Alas! Some people even forget the truth.

Comment: Nothing seems greater than money earned and for preserving any action including forsaking of truth is OK.

42

Sathyamennathu brahmam thanne,
Satyamennu karuthunnu sathukkal.

Since truth is Brahman definitely,
The learned consider this as the only truth.

Comment: Compare the modern saying "Truth is God".

43

Vidhya kondu ariyendathu ariyathe,
Vidwan ennu nadikkunnathu chilar,
Kumkumathinde vasamariyathe,
Kukumam chummakkum pole gardhabham.

Gaining knowledge and not knowing what should be known,
Some people act as if they are learned ones,
It is like the donkey carrying Kumkumam,*
Without even knowing the smell of it.

* The saffron coloured powder used to adorn the forehead.

Comment: Even knowledge gained seems to be without purpose. The learned ones we see many times are but actors.

44

Krishna! Krishna! Niroopichu kanumbol,
Trishna kondu bramikkunathu ithokkeyum.

Krishna! Krishna! When we think about it,
People get always wonderstruck with avarice.

Comment: When we really muse about it, it seems it is purposeless avarice.

45

Enni enni kuruyannithayussum,
Mandi mandi karerunnun mohavaum,
Vannu onam, Kazhinju Vishu vennum,
Vannillalo Thiruvadira yennnum,
Kumba masithilagunnu nammude,
Janma nakshatram aswathy naaleenum,
Sraddham mundaho Vrischiga masathil,
Sadhya yonnum meluthalla iniyennum,
Unni yundayi velpicchathinnoru,
Unni yunadai kandavu jnanennum,

Konikkal thane vanna nilam ini,
Kanam mennum ozhipikkaruthennum.

Slowly and slowly, reduces this span of life,
And with speed and more speed climb our desire,
The Onam has come and the Vishu is over,
And the Thiruvadira has not come,
And our birthday falls,
On Aswini in the month of February-March,
And there is death anniversary in the month of October-November,
It is not easy to hold feasts from now on,
After the marriage of our son,
We would like to see a son born to him,
In the land which came under our control,
We should not stop receiving the rent.

Comment: The poet clearly brings out the net of desires that ties us to this world.

46
Iththam oronnu chindichirikkave
Chathu pokunnu pavam Shiva! Shiva!

When thinking like this and that,
Alas some people die and go.

Comment: With these unfulfilled perennial desires some people die.

47
Enthinnithra paranju viseshichum,
Chindi chheeduvin avaolam ellorum,
Karmathinde valippavum mororo,
Janmanngal palathu kazhinjennathum,
Kalam innu kali yuga mayathum,
Bharatha kandathinde valippavum,
Athil vannu pirannathum ithra nal,
Pazhuthe thane poya prakaravum,
Ayussinde pramanam illathathum,
Arogyathode irikkunna avastthayum,
Innu nama sangeerthanam kondu tan,
Vannu koodum purushartham ennathum,
Iniyulla naraka bhayangalum,
Innu vendum niroopanam okkeyum.

Why was all these special things told,
All of you think as much as possible,
About the largeness of Karma done,
About how we have taken many births already,
About how the present is the Kali time period,
About the largeness of the country of Bharatha,
About how all these days we were born there,
About how all the past period was spent without meaning,
About how we do not have much life span left,
About how we were healthy all along,
And how by singing of holy names of God,
All fortunes would come about,
About how the fear of future hell,
Has to be thought about today.

Comment: Instead the poet requests us to think of getting salvation easily by singing the holy names of God.

48

Endinnu vridha kalam kalayunnu,
Vaikunda thinnu poykolvin ellorum.

Why are you wasting time unnecessarily,
All of you please go to Vaikunta.*

* The heaven where Lord Vishnu lives.

Comment: Instead of wasting time in useless pursuits, the poet requests us to do things that will take us to heaven.

49

Koodiyalla pirakkunna nerathum,
Koodiyalla marikkunna nerathum,
Madhye ingane kanunna nerathu,
Matsarikku nnathu enthinnu vridha?

We were not born together,
Nor are we going to die together,
In between when we meet each other,
Why should we compete with each other unnecessarily?

Comment: This useless competition among ourselves with absolutely no need is to be avoided.

50

Arthamo purushartham irikkave,
Arthathinnu kodhikkunnathu endu nam,
Madhyannam arka prakasam irikkave,
Khadyodayatheyo manicchu kollendu?

When we should really long for salvation,
Why do we madly pursue the gain of wealth,
When the sun shines bright in the noon,
Should we long for the fire fly?

Comment: The chase for wealth instead of salvation appears to be like a chase for the fire fly when there is Sun.

51

Unni Krishnan manassil kalikkumbol,
Unnigal mathu venamo makkalai,
Mithrangal namukkethra Shive Shiva!
Vishnu Bhakthan marille bhuvanathil!

When the little babe Krishna is playing in the mind,
Do we need other babies as our sons,
WE do have large bevy of friends Shiva Shiva,
For are there not devotees of Vishnu in this world.

Comment: Poonthanam lost his babe in a tragically and does not have any body to depend on. He feels when Lord Guruvayurappan is there, where is the need for a child and when devotees of Vishnu are there where is the need for relatives.

52

Maya kattum vilasangal kanumbol,
Jaya kattum vilasangal goshtigal,

When we see the attractive play of this enchanting veil,
The play of love of our wife is but a child's play.

Comment: Maya the veil shows us unwanted things as enchanting.

53

Bhuvanathile bhoothigal okkeyum,
Bhavanam namukkayi idhu thane,

All the wealth in this world,
Is this house of earth for us.

Comment: The poet says the whole world is our wealth.

54

Viswanathan pithavu namukkellam,
Viswa dathri chara chara mathavum,
Achanum punar ammyum undallo,
Rakshicheeduvanulla nal okkeyum.

Lord Viswanatha is our father,
And the mother of us all is this moving whole earth,
We have thus both the father and mother,
And these parents would look after us for ever.

Comment: Gods are our parents and they will look after us.

55

Bikshannam nalloru annam undallo,
Bakshicheeduka thane paniyullu.

We have good food as alms,
And only eating remains to be done.

Comment: For the devotee the very little that he gets as alms is sufficient.

56

Sakthi koodathe namangal eppozhum,
Bhakthi poondu japikkanam, nammude,
Siddhi kalam kazhivolum, mivvannam,
Sraddhayode vasikkanam evarum,
Kanakunna chara chara jathiye,
Nanam kai vittu koopi sthuthikkanam,
Harishasru pari pluthanayittu,
Parushadhikal okke sahichudan,
Sajjanagale kanunna nerathu,
Lajja koodathe veenu namikkenam,
Bhakthi thannil moozhgi chamanjudan,
Mathane pole nrutthan kunikkenam,
Paril angine sancharicheedumbol,
Prarabdhangal asesham ozhinjeedum.

Always without attachment and always,
With extreme devotion we should chant the names of God

Till the life span allotted to us is over,
And like this all of us should live.
We should praise all the beings that we see,
Leaving the sense of shame.
Filled with tears of joy,
And leaving out insults heaped,
We should fall at the feet,
When we see holy people around.
And then drowning in the sense of devotion,
Like a drunkard we should dance.
If we travel in this world thus,
All problems would run away from us.

Comment: The ecstatic state of Bhakthi and how it solves all problems is well brought out in this verse.

57

Vidhichhedunna karmam odungumbol,
Padhicheedunnu deham oridathu,
Kodicheedunnu brhmathe kandittu,
Kudhicheedunnu jeevanum appazhe.

When the Karma as per fate is over,
The body falls in one place,
And Seeing the Brhmam which was ever longed for,
Immediately the soul jumps towards it.

Comment: After death the body remains here and the soul longs for salvation.

58-59

Sakthi verittu sancharicheedumbol,
Paathramayilla ennathu kondethum,
Parithapam manassil muzhukkenda,
Thirunamathin mahatmyam kettalum,
Jathi parkilum oru andhyajanakilum,
Veda vahi mahee suranagilum,
Navu koodathe jatan mar agiya,
Mookanamare ozhichulla manushar,
Enna matta thirunamam ullathil,
Onnu mathram orikkal oru dinam,
Swasthamayittu irukkumbozengilum,
Swapanthil tham ariyathe engilum,
Mattonnayi parihasi chennigulum,
Mattuoruttharkku vendi ennakilum,
Edu dikkil irikkum thannude,

Navu kondu cholli ennagilum,
Adu malloru neram oru dinam,
Chevi kondathu kettu vennagilum,
Janma saphalyam appozhe vannu poyi,
Brhama sayujyam kitteedum ennallo,
Sridharacharyar thanidhu paranju ithu,
Badarayanan thanum arul cheydu,

When wandering after desires have left,
Thinking that we are not yet ready for salvation,
Please do not develop self pity,
And hear the greatness of God's holy name.
Even if one belongs to the lowest caste,
Or a learned higher caste who is expert in Vedas,
Except those who are born without tongue,
And who are made dumb by nature,
Out of the uncountable holy names of God,
At least one, once in any one day,
At least when are happy and contended,
Or at least in dreams without our control,
Or at least teasing Him as some other,
Or at least for the sake of some one else,
Wherever we are,
If we tell with our tongue,
Or atleast if else,
Hear the name with our ear,
We will get salvation then and there,
And would become one with God,
And so say Sreedhara* the great scholar,
And sage Vyasa** who wrote the puranas.

* The sage who wrote a learned commentary to Bhagavatha.

** The great sage who compiled all holy puranas.

Comment: This is the conclusion. Without care in ecstasy if we sing the name of God or hear it, whatever circumstance it may be, we would get salvation.

60

Geethayum paranjeedunnatangine,
Vedavum bahumanichu chollunnu,

Even Bagavad Geetha says the same,
And also so say the Vedas with respect.

61

Amodam poondu cholluvu namangal,
Anandam poondu brahmathil cheruvan.

So sing God's holy names easily
And with joy become one with God.

62

Mathi undengil okke mathiyidhu,
Thiru namathin mahathmyam mamithu,
Pizhayagilum pizha kedannagilum,
Thiru ullamarulga bagavane!

For those aiming at salvation this book is sufficient,
For it sings about greatness of God's holy names.
With errors or without errors.
Please grant me your grace, Oh my God!

Comment: The poet concludes and feels that he has done what he wanted
and requests excuses for any errors.

Kartha Veeryarjuna Dwadasa Nama Stotra

Translated by P. R. Ramachander

[Kartha Veeryarjuna was a king of Hehaya dynasty. He is believed to be the incarnation of Vishnu Chakra. It seems Chakra was proud and Lord Vishnu wanted to teach him a lesson. He did this by killing him with his own incarnation, Parasurama. This stotra is believed to help us recover stolen or snatched items. The stotra is to be read and then the manthra should be used to meditate or do fire sacrifice, addressed to the God.]

1. Om Karthaveeryarjuno nama
Raja baahu sahasravan
Thasya smarana mathrena
Gatham nashtam cha labhyathe.

Om Salutations to Karthaveeryarjuna,
The king who has several hands,
Just my remembering him,
The loss which occurred would be got.

2. Kartha veeryaha, khala dweshi, krutha, veeryo sutho,bali,
Sahasra bahu, shatrugno, rakthavasa dhanurdhara

Kartha veerya, hater of wicked, son of krutha veerya, strong one,
Thousand handed one, killer of enemies,
One who lives in bloody battles, One who holds a bow.

3. Raktha gandho, Raktha malyo, Raja, smarthur, abheeshtada,
Dwasaaithani namani Kartha veeryasya ya padeth,

4. Sampad sthathra jayanthe jana sthathra vasamgatha,
Aanayathayasu doorastham kshema labha yutham priyam.

One with smell of blood, One who wears a garland of blood,
King, One who is to be remembered, one who is desirable,
If these twelve names of Karthaveerya are read,
Wealth will accumulate there, people will be under their control,
Undesirable things will go far and safety and profit will come near.

5. Sahasra bahum, mahitham, sasaram sachapam,
Rakthambaram vi vidha Raktha kireeta bhoosham,
Choradhi dushta bhaya nasanam, ishta daantham,
Dhyayen maha bala Vijrumbitha Kartha veeryam

I meditate on the very strong and blossoming Kartha Veerya,
Who has thousand hands, who is honoured, holds bow and arrows,
Who wears bloody cloths, who decorated with crowns soaked in different
bloods,
Who destroys the fear to thieves and bad people and fulfills desires.

6. Yasya smarana mathrena Sarva dukha Kshayo bhaveth,
Yan naamani Maha veeraschaarjuna krutha veeryvan.

As soon as one remembers this all sorrow would be destroyed,
And these names of the great hero, would make,
Valorous people as great as Karthaveeryarjuna.

7. Haihayadhi pathe, stotram sahasravruthi karitham,
Vanchithartha pratham nrunam swarajyam sukrutham yadi.

This prayer of the Lord of the Hehaya clan, if read thousand times,
Would definitely fulfill all that is desired and also,
Get him his own country if he has good luck.

Ithi Kartha veeryarjuna dwadasa nama stotram sampurnam
Sri Krishanpanamasthu

Thus ends the prayer of twelve names of Kartha veeryarjuna

Everything is given to Krishna

Here is the Mantra:

Om Froung Chreeng Kleeng Bruung Aang Hreeng Krong Shreem Aing hung
Fhut Swaha

Om Karthaveeryarjunaya Namah

Om Froung Chreeng Kleeng Bruung Aang Hreeng Krong Shreem Aing hung
Fhut Swaha

Om Salutations to Kartha Veerya

Om Namoh Bhagwate Karthaveeryarjunaya Sahastrabahave Amitvikramaaya
Sarvadustachordamnaaya

Chatush patha daagtaanshchora samoohana karshayaa karshya

Om Salutations to God Kartha veerya who has thousand hands, who is
greatly valorous, who destroys all bad people, please attract, attract the bad
animals and groups of thieves.

Om hraang hneeng Hroong karthaveeryarjunaya hung phat swaha
Om hraang hneeng Hroong karthaveeryarjunaya hung phat swaha

Use it only for the purpose if your wealth has been stolen, grabbed, etc. Do not use it for frivolous purposes.

Kasi Panchakam

By Adi Shankara
[The Verses on Benares]
Translated by P. R. Ramachander

Mano nivruthi paramopa santhi,
Sa theerthavarya mani karnika cha,
Gnana pravaha vimaladhi ganga,
Saa kasikaham nija bodha roopa. 1

I am that Kasika, which is the form of,
The real knowledge of the soul,
Which is pacifier of the mind,
Which is the greatest consolation,
Which is Mani Karnika among the holy waters,
And which is the clear flow of knowledge, the Ganga

Yasyamidham kalpithamindra jalam,
Characharam bathi mano vilasam,
Sachid sukhaika parmashma roopa,
Saa kasikaham nija bodha roopa. 2

I am that Kasika, which is the form of,
The real knowledge of the soul,
Which is the place in which shines.
In this surreal world with it's moving
And stable things, considered as real,
Which is the form of eternal joy,
Which is the form of ultimate soul,
And which is the form of ultimate knowledge.

Kasyam hi kasathe kasi kasee srava prakasika,
Sa kasi viditha yena thena praptha hi kasika. 3

Kasi exists in Kasi and it makes everything shine,
He who knows this, reaches Kasi.

Koseshu pancha swadhi raja mana,
Budhir bhavani prathi deha geham,
Sakshi shiva sarva ganonharathma,
Saa kasikaham nija bodha roopa. 4

I am that Kasika which is knowledge of realization,
Which shines in the home called body as Bhavani
The wisdom of the five chakras of the body,
And which is Shiva, the king of the inner soul who is witness to this.

Kasi kshethram sareram tribhuvana janani vyapini jnana ganga,
Bhakthi sraddha gayeyam nija gurucharana dhyana yoga prayoga,
Vishwesoyam thureeya sakala jana mana sakshi bhoothontharathma,
Dehe sarvam madheeye yadhi vasathi punastheertha anyath kimasthi. 5

What is the need for other sacred waters for me,
When my body is the temple at Kasi,
When my devotion is Ganga who is,
The universal mother who is spread everywhere,
And is the personification of knowledge,
When my devoted attention is the Gaya,
When the realization that I get through,
The devotion to the feet of my teacher is Prayaga,
And my inner soul is the god of the universe,
Who is the witness in the mind of all beings.

Lakshmana Kavacham

Translated by P. R. Ramachander

[Lakshmana the younger brother of Lord Rama is considered as incarnation of Adhi Sesha. There is a temple dedicated o him in Moozhikulam Kerala. There is also a temple for him in Khajuraho, Orissa. This rare prayer addressed to him is taken from a Malayalam book, 49 Kavachangal published by Vidhyarambham press.]

Agasthya Uvacha:

Soumithrim raghu nayakasya charana dwandwekshanam, shyamalam
Bhibrantham swakarena rama sirasi chathram vichithrambaram.
Bhibrantham Raghunayakasya sumahath kodhanda banasane,
Tham Vande kamalekshanam janakaja vakhye sada thathparam.

Sage Agasthya told:

My salutations to the lotus eyed one,
Who is the son of queen Sumithra,
Who always sees the pair of feet,
Of the Lord of the Raghu clan and is black,
Who with his own hands holds,
The umbrella over Rama's head and wears pretty cloths,
Who carries the great Kodanda bow,
Of the leader of Raghu clan in his hand,
And who is always interested in,
The words of Rama who is like his father.

Asya Sri Lakshmana Kavacha manthrasya, agasthya rishi, anushtup chanda,
Sri Lakshmana devatha, sesha ithi bheejam, Sumithra nandana ithi Shakthi,
Ramanuja ithi keelakam, Rama dasa ithyasthram, Raghu vamsatha ithi
kavacham Soumithrir ithi mantra, Sri Lakshmana preethyartham, sakala
mano abhilashitha sidhyartham jape viniyoga.

For the arm our of Lakshmana, the sage is Agasthya, the meter is anushtup,
The god addressed is Lakshmana, The seed is Adhi Sesha, the power is the
son of Sumithra, the nail is the brother of Rama, the arrow is the servant of
Rama, The one who belongs to Raghu's clan is the armour, the chant is son
of Sumithra and this is being chanted to please Lakshmana as well as to
attain all the desires of the mind.

Adha Kara Nyasa:
Now the rituals with hand:

Om Lakshmanaya Angushtabhyam nama
Om Seshaya Tharjaneebhyam nama
Om Sumithra nandanaya madhyamabhyam nama
Om Ramanujaya anamikabhyam nama
Om Rama dasaya kanishtikabhyam nama
Om Raghu vamsajaya kara thala kara prushtabhyam nama

Om salutations to Lakshmana touch with the thumb
Om Salutations to Adhi Sesha, touch with the second finger
Om salutations to son of Sumithra touch with the middle finger
Om salutations to brother of Rama touch with the fourth finger
Om Salutations to the servant of Rama touch with the little finger
Om salutations to the one of Raghu clan touch with the front and back of the hand.

Adha anga Nyasa
Now rituals with organs

Om Lakshmanaya Hrudayaya nama
Om Seshaya sirase swaha
Om Sumithra nandanaya shikhayai voushat
Om Ramanujaya kavachaya hoom,
Om Rama dasaya nethraya voushat
Om Raghu vamsaya Ashthraya phat
Om Soumithraye ithi dig bandha
Ithi Hrudhyadhi Shadanga Nyasa

Om salutations to Lakshmana with touching of the heart
Om Salutation to Sesha with touching of head,
Om salutations to son of Sumithra touching the hair,
Om brother of Rama thinking of the armour
Om salutations to servant of Rama, touching the eye
Om salutations to the member of Raghu clan, meditate on the arrow
Om Son of Sumithra and tie all the directions

Thus complete the ritual of the six organs.

Adha dhyanam
Now meditation

1. Rama prushta sthitham, ramyam, rathna kundala dharinam,
Neelothpala dala shyamam, rathna kankana manditham.

Meditate on him who is in the back side of Rama,
Who is pretty, wears gem studded ear globes,
Who is black like the blue lotus and wears gem studded bangles.

2. Ramasya masthake divyam, bhibratham chatham uthamam,
Vara peethambara daram, mukatenathi shobhitham

He who holds the great Umbrella over the divine head of Rama,
Who wears the blessed yellow silk and shines with his crown.

3. Thuneeram karmukam chapi bhibratham cha smithananam,
Rathna mala dharam divyam pushpa mala virajitham.

Carrying the bow and arrow case, having a smiling face,
Wearing a gem studded necklace and also wearing a holy flower garland.

4. Evam dhyathwa Lakshmanam cha Ragahava anyastha lochanam,
Kavacham japaneeyam hi thatho Bhakthyathra manavai

After meditating on Lakshmana like this and seeing Rama in the other eye,
Later the devotees would chant this armour.

5. Lakshmana pathu may poorvam, dakshine Raghavanuja,
Pratheechyam pathu Soumithri, pathu udeechyam Raghuthama

Let Lakshmana protect my east, Let brother of Rama protect my south,
Let son of Sumithra protect my west and the good son of Raghu clan protect
my north.

6. Adha pathu Maha veera, schordhwam pathu nrupathmaja,
Madhye pathu Rama dasa, sarvadha Sathya palaka

Let my beginning be protected by the great hero,
My top by the son of the king, middle by the servant of Rama,
And all my form by the protector of truth.

7. Smithanana sira pathu, Phalam cha thu Urmiladhava,
Brovor madhye dhanur dhari, sumithranandhano akshini.

Let the smiling faced one protect my head,
Let my forehead be protected by the husband of Urmila,
Let he who is armed with a bow protect the place in between my eyes,
And let the son of Sumithra protect my eyes.

8. Kaple Rama manthri cha sarvadha pathu vai mama,
Karna moole sada pathu Kabanda bhuja khandana.

Let the minister of Rama always protect my skull,
Let the tip of my ears be protected by he who cut off the hands of Kabandha.

9. Nasagram may sada pathu Sumithrananda vardhana,
Ramanyasthe Kshana pathu sada may athra mukham bhuv.

Let he who increases the happiness of Sumithra protect the tip of my nose,
Let my mouth be protected by he who protects Rama always.

10. Sita vakya kara pathu may vanim sada thrahi,
Soumya roopa pathu jihvam, anatha pathu dwijaan.

Let he who obeys the word of Sita always protect my voice,
Let the calm looking one protect my tongue,
And let the God Anantha protect the Brahmins.

11. Chibukam pathu rakshogna, kandan pathwa suradhana,
Skandhou pathu jitharathir, bhujou pankaja lochana

Let the killer of Rakshasa protect my chin,
Let the killer of Asuras protect my neck,
Let he who has won over the night protect my shoulders,
Let the lotus eyed one protect my arms.

12. Karou kankana dhari cha nakhaan rathna nakhovathu,
Kukshim pathu vinidhro may Vaksha pathu Jithendriya

Let my hands be protected by one who wears bracelet,
Let my nails be protected by one who has pearl like nails,
Let the sleepless one protect my abdomen,
And let the one who has won over his senses protect my breast

13. Parsve Raghava prushtastha, prushtadesam mano rama,
Nabhim Gambheera nabhisthu, katim charukma mekhala.

Let my sides be protected by he who is behind Rama,
Let my back be protected by the one entertains the mind,
Let my navel be protected by one who has a great navel,
Let my hip be protected by one who has a pretty girdle.

14. Guhyam pathu saharasrasya, pathu lingam haripriya,
Ooru pathu Vishnu thulya, Sumukho aavathu jahnuni

Let my private parts be protected by the thousand tongued one,
Let the friend of Vishnu protect my penis,
Let my thigh be protected by one equal to Vishnu,
And let the pleasant one protect my knee.

15. Nagendra pathu may jange, gulphou noopuravaan mama,
Pada vanga thatho avyath, pathwangini sulochana.

Let the king of serpents protect my thigh,
Let my ankle be protected by he who wears anklets,
Let my feet be protected by father of Vanga,
And let the good eyed one protect my smart limbs

16. Chithra Kethu pitha pathu mama padanguli sada,
Romani may sada pathu ravi vamsa samudhbhava.

Let the father of Chithra Kethu always protect my fingers of legs,
Let my hair be protected by one who was born in clan of Sun.

17. Dasaratha sutha pathu nisayaam mama sadaram,
Bhoogoladhari maam pathu divase divase sadaa

Let the son of Dasaratha protect me at night with care,
Let the one who lifts the earth protect me during day time

18. Sarva kaleshu maam indra jit hantha aavathu sarvada,
Evam soumithri kavacham Sutheeshna kaditham yo.

Let at all times I may be protected by the killer of Indra jit.
This is the armour of Lakshmana as told by Sutheeshna.

19. Idham pratha samuthaya ye padanthiyathra manava,
They dhanya manavaa loke theshaam cha saphalo bhava.

If this can be read by man as soon as he rises up in the morning,
That blessed man would achieve positive results.

20. Soumithre kavachasyasya padaan nischayena hi,
Puthrarthi labhathe puthran, dhanarthi dhanam aapnuyath,

It is definitely true that if this armour of Lakshmana is read,
He who wants to get a son will get a son,
And one who is interested in wealth will get wealth.

21. Pathnee kamo labeth pathnim, go dhanarthyi thu godhanam,
Dhanyarthy prapnuyath dhanyam, rajyarthy Rajyamapnuyath.

He who wishes for a wife will get a wife,
He who wishes for wealth of cows will get cow wealth,
He who is interested in grains would get grains.
And he who wants a kingdom will get a kingdom.

22. Paditham Rama kavacham, Soumithri kavacham vinaa,
Gruthena heenam naivedhyam, thena datham na samsaya

Reading of armour of Rama without reading this armour of Lakshmana,
Is without doubt like offering food offering to God without ghee.

23. Kevalam rama kavacham paditham manavair yadhi,
Thath padenaa thu santhushto ne bhaved Raghu nandana,

Those people who read only the armour of Lord Rama,
Should know that Rama will not become happy by this.

24. Atha prayathnatha chedam Soumithri kavacham narai,
Padaneyam sarva dhaiva sarva vanchitha dayakam.

This reading of Armour of Lakshmana would give a man,
All that he wishes and would please all gods.

Iti Srimad Ananda Ramayane Sutheeshnaa agasthya samvadhe,
Sri Lakshmana Kavacham sampoornam.

Thus ends the armour of Lakshmana which occurs in the
Conversation between Agasthya and Sutheeshna which occurs in Ananda
Ramayana.

Maha Periyavaa Jagat Guru Ashtaka Stotram

Translated by P. R. Ramachander

[Jagatguru Swami Chandra Shekara Saraswathi who was the previous Peedathipathi of Kanchi Kamakoti Peetam was a living God to his devotees and continues to be even after Samadhi. All his devotees in a hushed tone full of devotion refer to him as "Maha Periyvaa" meaning the "Great One".]

1. Namothesthu Guru Nadham,
Kanchi peedam sura poojitham,
Divya jnana Abhaya hastham,
Kanchim Jagad Gurum namosthuthe.

My salutations to my Guru who is my lord,
Who occupies the Kanchi Peeda, worshipped by Devas,
Who has divine knowledge and shows sign of protection by his hands,
I salute that Guru of the world from Kanchipuram.

2. Namasthe Shiva prakasam,
Budhimathaam varishtam,
Loka Samastha papa hare,
Kanchim Jagad Gurum namosthuthe.

Salutations to the one who radiates Lord Shiva,
Who is the greatest among wise people,
And who destroys the sins of all people,
I salute that Guru of the world from Kanchipuram.

3. Jyothirmayam, thejomayam,
Roga vinasana moksha pradham,
Sarva Dukha nivaranam,
Kanchim Jagad Gurum namosthuthe.

He who is full of light, He who is full of luster,
Who cures diseases, who grants salvation,
And who removes all type of sorrows,
I salute that Guru of the world from Kanchipuram.

4. Aapadbhandhavam Anadha Rakshakam,
Samasara mama daivatham,
Sakala soka vinasanam,
Kanchim Jagad Gurum namosthuthe.

A friend during time of danger,
Protector of those who have no protector,
My God in this domestic world,
The destroyer of all type of sorrows,
I salute that Guru of the world from Kanchipuram.

5. Chandra mouleeswara priya
Sad guru nadham Prathyakshama deivatham,
Sarva daridra vinasanam,
Kanchim Jagad Gurum namosthuthe.

The Great Guru who is loved by,
Lord Chandra Mouleeswara (Shiva wearing a crescent)
My God who is visible to me,
The destroyer of all poverty,
I salute that Guru of the world from Kanchipuram.

6. Sumanoharam Apra karuna moorthim,
Paramathmabhavam, Bhaktha jana mithram,
Soubhagya dayaka hare,
Kanchim Jagad Gurum namosthuthe.

One who s very pretty, who is very greatly merciful,
One who looks like the divine soul, Friend of his devotees,
Oh Sage who gives me prosperity and luck,
I salute that Guru of the world from Kanchipuram.

7. Bhaskara Prakasam, Loka Nayakam,
Para Brahma swaroopam shubham,
Kaivalya navaneetha sadhanam,
Kanchim Jagad Gurum namosthuthe.

One who shines like Sun God, the Lord of the world,
One who has the form of divine soul who is auspicious,
And one who is the butter like material leading to salvation,
I salute that Guru of the world from Kanchipuram.

8. Jnana sagaram, Krupa Sagaram,
Mandahasa aravind sankasa vadanam,
Sathya samrakshanam, Guru avatharam,
Kanchim Jagad Gurum namosthuthe.

Sea of wisdom, Ocean of mercy,
Whose smiling face is like a lotus flower,

One who protects truth and is an incarnation as Guru,
I salute that Guru of the world from Kanchipuram.

9. Jagat guru ashtaka stotram,
Ya padethi bhakthimam nara,
Sarva manobheeshta sidhikara devam,
Ashta Sidhi vara pradham.

If a man with devotion reads,
This octet of prayers addressed to the Jagat Guru,
That God would fulfill all the desires of his mind,
And he would also give him eight type of occult powers.

10. Pratha kale paden nithyam,
Roga soka aanthaye,
Yeka kale paden nithyam,
Papa, Shathru vinasanam,

If this is daily read in the morning,
Sorrow and diseases would come to an end,
If it daily read once,
It would destroy his sins and enemies.

11. Dwikalam ya paden nithyam,
Aayu arogya sidhitham,
Trikalam ya paden nithyam,
Sarva karyeshu sidhitham,

If this is read twice daily,
He would get a healthy long life,
And if it is read thrice,
He would be able to, with success complete all his works.

Sri Jagad Gurum nithya smaranartham,
Sarva Mangalani Bhavanthu

Let all auspicious things happen,
To those who remember the great Guru.

Maithreem Bhajatha

By Sri Chandrasekharendra Saraswati
Translation by P. R. Ramachander

[This prayer was written by Paramacharya of Kanchi to be sung in the U.N. Assembly by Smt. M. S. Subbalakshmi during its 50th anniversary and dealt about universal brotherhood and peace as enshrined by the Sanathana Dharma. An English translation was also attached. Fully realizing that my translation would be far inferior, I decided to do the translation on my own and present it here in the form of a verse. I am sure the admirers of the great savant would pardon me for such an attempt.]

Maithreem Bhajatha Akila Hrith Jeththreem
Atmavat Eva Paraan api pashyata
Yuddham thyajatha, Spardhaam Tyajata, thyajatha Pareshwa akrama
aakramanam
Jananee Prthivee Kaamadughaastey
Janako Deva: Sakala Dayaalu
Daamyata Datta Dayathvam Janathaa
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam
Sreyo Bhooyaath Sakala Janaanaam.

With friendship please serve,
And conquer all the hearts,
Please think that others are like you,
Please forsake war for ever,
Please forsake competition for ever,
Please forsake force to get,
Some one else property,
For mother earth is a wish giving animal,
And God our father is most merciful,
Restrain, donate and be kind,
To all the people of this world.
Let all the people live with bliss,
Let all the people live with bliss,
Let all the people live with bliss.

Mangala Ashtakam

[The Octet of the Good]

Translated by P. R. Ramachander

[This great prayer praying for all that is good addresses itself to all Gods, sages, beings, places and sacred waters. It is remarkable in the sense that many of them addressed are great human beings known to the Hindus. People reading this rare stotra (prayer) would definitely lead a life of fulfillment and reach the land of Vishnu.]

Brahma Vishnur Gireesa sura pathir anala prethatyathunatha,
Sthoyadeescha vayur danada guha Ganesarka Chandrascha Rudraa,
Viswadhithyaa asvisadhya vasa pithru maruth sidha vidhyarthaa yaksha,
Gandharva kinnardhy akhila, gagana chara, Mangalam may dhisanthu. 1

Let me be blessed with all that is good,
By Brahma, Vishnu and Shiva,
By Indra, Fire, Yama and Niriyathi,
By Varuna, Wind and Khubera,
By Lord Subrahmanya and Ganesa,
By Sun, moon, Rudras and Vasus,
By Adithyas, Aswini devas, and Sadhyas,
By cows, manes, Maruths and Sidhas,
By Vidhyadharas, Yakshas, Gandharwas and Kinnaras,
Who are all those who travel in the sky.

Vani, Lakshmi, darithri, hima giri thanaya, Chandika, bhadrakali
Brahmyadhya mathru sanga, Adithi Thithi satheethyadhayo daksha puthrya,
Savithri Jahnu kanya, Dinakarathanata, Arundathi, Deva pathnya,
Phoulomyadhyasthadhanya, khachara yuvathayo Mangalam may dhishanthu.
2

Let me blessed with all that is good,
By Saraswathi, Lakshmi, Goddess earth and Parvathi,
By Chandika, Kali and the mother goddesses like Braahmi,
By Adithi, Thidhi and Sathi, who are daughters of Daksha,
By Savithri, Ganges the daughter of Jahnu and Yamuna the daughter of Sun,
By Arundathi and other deva maidens and all those maidens who travel on
the sky.

Mathsya, koormo, varaho, nruhariradha vatur bhargavo, Ramachandra,
Seeri Krishnascha, Kalki cha Kapila, nara Narayanaa threyanavadhya,

Anye nanavathara naraka vijayi naschakra mukhyayudhani.
Thath pathnyas thath suthaschapyakila harikula, Mangalam may dhisanthu.
3

Let me blessed with all that is good,
By incarnations of fish, turtle, boar, lion man, Vamana, Parasurama and
Rama,
By Sri Krishna, Kalki, Kapila, Nara, Narayana, Dathathreya and others,
And other incarnations which won over Narakasura and have wheel as their
weapon,
And their wives, sons, who are all rebirths of Lord Vishnu.

Viswamithro, Vasishta, Kalasa bhava uchathya, angira kaasyapascha,
Vyasa, kanva, Mareechi Krathu, Bhrgu, pulaha sounakathri pulasthya,
Anye sarve muneendraa, Kuja, Budha, Guru, shukra arka jathya grahaaye,
Nakshthrani prajesa phanigana manavo, Mangalam may dhisanthu. 4

Let me blessed with all that is good,
By Viswamithra, Vasishta, Agasthya, Uchathya, Angeerasa and Kasyapa,
By Vyasa, Kanva, Marrechi, Krathu, Bhrgu, Pulaha, Sounaka, Athri and
Pulasthya,
By other great saints and Planets round the sun like Mercury, Jupiter and
Venus,
By all stars, great kings and other serpents like Nagaraja.

Tharkshyanantho Hanuman Balirapi Sanakadhyasuko Naradascha,
Prahladha, Pandu puthra nruga Nala Nahusha, Vishnuratho Ambareesha,
Bheeshma Akruro Udhavosi nara bharatha harischanda
Rukhmangadhadhya,
Anye sarve narendra Ravi sasi kulaja, Mangalam may dhisanthu. 5

Let me blessed with all that is good,
By Garuda, Adhishesha, Hanuman, Mahabali, Sanaka and others, Shuka and
Narada,
By Prahladha, Sons of Pandu, Nruga, Nala, Nahusha, Parikshit and
Ambareesha,
By Bheeshma, Akroora, Udhava, Bharatha, Harischandra and
Rukhmangadha,
And all other great kings, belonging to the Sun and moon dynasties.

Aahuthyadhischa thisra sakula muni kalathrani dara manoonaam,
Thara, Kunthi cha Panchalyadha Nala dayitha Rukmani Sathyabhama,
Devakyadhyascha sarva yadu kula vanitha raja bharyasthadhanya,
Gopya scharithra yuktha sakala yuva thayo, Mangalam may dhisanthu. 6

Let me blessed with all that is good,
By Aahuthi, Devahuthi and Praseethi, the three daughters of Manu,
By the wives of all great sages and the wives of all Manus,
By Thara, Kunthi, Panchali, Damayanthi, Rukhmani and Sathyabhama,
By Devaki and all the ladies of Yadu clan as well as all the king's wives,
And Gopis as well as all virtuous wives who are young.

Vipra gavascha Veda Smruthirapi Thulasi Sarva theerthani Vidhya,
Nana Sasthra ithihasa aapi sakala puranaani varnasramascha,
Sankhyam, Jnanam cha Yoga api yama niyamou sarva karmani kalaa,
Sarve dharmascha sathyadhyavayava sahitha, Mangalam may disanthu. 7

Let me blessed with all that is good,
By Brahmins, cows, Vedas, Smruthis, Thulasi, all sacred waters and
knowledge,
By Various sciences, history, all epics and the various stages of life,
By Sankhya, Wisdom, Yoga, rules governing life, and all actions,
And by all religions, truth and all the organs of the body.

Lokaa dweepa samudhra kshithi dara pathauo, Meru Kailasa Mukhya,
Kaveri, narmadhadhya, shubha jala saritha swardhruma diggajendra,
Megha jyotheemshi nana nara mruga pasu pakshyadhaya prani nonye,
Sarvaoushadhyancha vruksha sakala thruna latha, Mangalam may disanthu.
8

Let me blessed with all that is good,
By different worlds, islands, oceans and mountains like Kailasa and Meru
supporting the world,
By divine rivers like Kaveri and Narmadha, the wish giving tree and the eight
elephants,
By clouds, different luminous bodies, different men, beasts, birds and other
living things,
And by different medicinal plants, trees and all grasses and climbers.

Bhakthya samyuktha chithaa prathi divasa miman mangala stotra mukhyam,
Ashtou slokaan prabathe divasa parinathou ye cha marthya padanthi,
They nithyam poorna kaama iha bhuvni sukhinaschartha vandhobhi bhoothwa,
Nirmuktha sarva paapair vayasi cha charam Vishnu lokam prayanthi. 9

If that gentleman with devotion and concentrated mind reads this mangala
prayer daily,
Which has eight stanzas in the morning as soon as the day breaks,
He would lead a full life and live with pleasure, wealth and saluting beings,
And would get rid of all their sins and on death would reach the land of
Vishnu.

Mangalya Prarthana

[Universal Prayer to well being from the Vedas]
Translated by P. R. Ramachander

Swasthi prajabhya paripalayantham,
Nyayena margena maheem maheesa,
Gobrahmanebhyo shubhamasthu nithyam,
Loka samastha Sukhino bhavantu.

Let good things occur to the king of the country,
Who looks after his people well, in the path of justice,
Let Cows* and Brahmins** have a pleasant life daily,
Let all people of the world have a very pleasant life.

* Wealth was measured by cows in those times

** People in search of God

Kale varshathu parjanya,
Prauthwee sasya shalini,
Deso yam kshobha rahitha,
Sajjana santhu nirbhaya.

Let the monsoon be timely and plentiful,
Let earth be covered with vegetation,
Let the country live without problems,
And let good people never have fear.

Aputhra puthrina santhu,
Puthrina santhu pouthrina,
Adhana sadhana,
Santhu jeevanthu sarada satham.

Let sonless people have son,
Let people with son have grand sons,
And let people who are poor or rich,
Live and see one hundred autumns.

Sarvathra sukhina santhu,
Sarve santhu niramaya,
Sarve bhadrani pasyanthu,
Ma kaschid dukha bhag bhaveth.

Let people live with pleasure everywhere,
Let all people live without diseases,

Let every one feel themselves secure,
And let none have at anytime sorrow,

Om Sarvesham swasthir bhavthu,
Om Sarvesham santhir Bhavathu,
Om Sarvesham poornam Bhavathu,
Om Sarvesham Mangalam Bhavathu.

Let comfort be every where,
Let peace be everywhere,
Let there be plenty everywhere,
And let good things happen everywhere.

Om Santhi, Om Santhi, Om Santhi

Let there be peace,
Let there be peace,
Let there be peace.

Maya Varnanam [Tamil]

[Description of Illusion]

By Poonthanam

Translated by P. R. Ramachander

[Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana. Loosely it can be translated as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the Bhagavad Geetha of Malayalam. I am sure most of you would be surprised to know that Poonthanam has written four prayers in Tamil. The Tamil used by him is very archaic and is mixed a lot with Malayalam and Sanskrit words. In this work, he is trying to define as to what is Maya (illusion).]

1. Srushtikkum mupil sachidanandamakiya Brahman yekam,
Intha drusya prapancham nasichaal Brahman Yekam.

Before creation there was only one Brahman which was divinely joyous,
If the world we see is completely destroyed then also there would be only one Brahman.

2. Vyashti samashti vidham aayirunthalum Brahman Yekam,
Koti Vedantha Sasthram Vicharichalum vanthalum Brahman yekam.

Though beings are individual and are in Groups, there is only one Brahman,
Even though we think of billions of Vedantha philosophy, there is only one Brahman.

3. Moola prakruthikku appalum, yippalum Brahman yekam,
Maya muggunam illathe nirgunamagiya Brahman yekam,

Before and after the basic form of creation, there is only one Brahman,
Without the three illusory characters, without any properties, there is only one Brahman.

4. Kala thyathukku appothum ippothum Brahman yekam,
Maya kattina karanam poale irunthalum Brahman yekam.

Before and after the past, present and future, there is only one Brahman,
Even if it appears to be cause as shown by illusion, there is only one Brahman.

5. Antha para brahma vasthu, padathil uditha mayai,
Thuchamaanalum vasthavam poale maymkanantha mayai

That thing called divine Brahman is the illusion born at the feet,
And even if it is insignificant, it is an illusion which will make you feel that it is true.

6. Thanakenthapadi venam, anthapadi cheyyum antha mayai,
Jagadheswarananalum kadakka koodatha kaan antha mayai.

That illusion acts in a manner that it likes to act,
And please know, that even god of universe cannot cross that illusion.

7. Sathum asathum sadaa sathumalla kaan antha mayai,
Veda sastrangalum nirvachaneeyam kaan antha Mayai.

Please know that illusion is neither true nor false and definitely not always true,
Please know that even Vedas and Sastras cannot define that illusion.

8. Shudha spahatika niram aayirundhalum antha mayai,
Onnum thionnayju irundu andhakaramai moodum kaan antha Mayai.

If something is of the colour of pure crystal, that illusion
Would cover it with darkness and make it invisible, please know this.

9. Maya gunam thannai cholla thulayathu, Rama, Rama,
Athil ascharyathai naan aarodu cholluven Rama, Rama.

Oh Rama Oh Rama, it is difficult to tell about Illusion,
Oh Rama, Rama, to whom shall I tell the wonders about it.

10. Ooyatha janam ozhinthu, thulainthathe, Rama, Rama,
Sruthi, yukthi, anubhava mukthi kidacuthu Rama, Rama

Oh Rama, Rama, this endless birth cycle has come to an end,
Oh Rama, Rama, I got Vedas, easy method and experienced salvation.

11. Intha mannil podi poale, ennam thulayaa Rama, Rama,
Intha kana chilam poale kandu kolla chonnar yengal desikan.

Oh Rama, Rama, This is innumerable like the dust of the mud,
But my teacher told me to find it out like this anklet.

12. Karanmillathe kariyam poi vanthar yengal desikangal,
Appol sachidananthane, seshikkum yennar yengal desikar.

Like an act without cause I went several times to our Guru,
And then our Guru told us that only the true divine joy would be left out
remaining.

Mayuresa Stotram

(Prayer to Lord of the Peacock)
Translated by P. R. Ramachander

[This prayer is meant for removal of worry as well as diseases.]

1. Puranapurusham devam Nana kreedakaram mudhaa,
Mayyavinam durvibhashyam, Mayuresam namamyaham.

I salute the Lord of the peacock, who is an epic person,
Who appears as if he plays in various ways, who is illusory and pleased by
Durva grass.

2. Parathparam, chidanandam, nirvikaram, hrudhi sthidham,
Gunaatheetham, gunamayam Mayuresam namamyaham.

I salute the Lord of the peacock, who is the ultimate God, who is divinely
happy,
Who is not affected by feelings, Who lives in our heart,
Who is beyond all characters, Who is full of all that is good.

3. Srujantham, palayantham cha samharantham nijechaya,
Sarva vigna hara, devam mayuresam namamyaham.

I salute the Lord of peacock who creates, looks after and destroys according
to his will,
And who destroys all sort of obstacles.

4. Nana daithya nihantharam, nana roopani vibhratham,
Nanayudha tharam bhakthya, mayuresam namayaham.

I salute the lord of peacock, who killed various Rakshasas,
Who assumes various forms and who carries various weapon with devotion.

5. Indhradhi devatha vrundai rabheeshtamaharnisam,
Sadha sadhvyaktha mavyaktham, mayuresam namamyaham.

I salute the Lord of peacock, who fulfils all desires.
Of all groups of devas including Indra,
Who is always very clear as well as not clear.

6. Sarva shakthimayam devam, sarva roopadharam vibhum,
Sarva vidhya pravaktharam, Mayuresam namamyaham.

I salute the Lord of peacock, Who is the God with all powers,
Who is the lord assuming all forms and one who grants all knowledge.

7. Parvathi nandanmam Shambor Ananda parivardhanam,
Bhakthanandakaram nithyam, Mayuresam Namamyaham.

I salute the Lord of peacock, who is the one increasing the joy,
Of Parvathi and Shiva and who daily makes his devotees happy.

8. Munir dyeyam muninutham, muni kama prapoorakam,
Samashti vyashti roopam thwaam mayuresam namamyaham.

I salute the Lord of Peacock, who is meditated by sages,
To whom sages are devotees, who completes the desires of sages,
Who is filled with truth and divine wisdom and who is the truth.

9. Srava Ajnana nihanantharam, sarva jnanakaram suchim,
Sathya jnanamayam sathyam, mayuresam namamyaham.

I salute the lord of peacock, who destroys all types of ignorance,
Who is pure and gives all types of knowledge,
And who is truth and is full of all type of wisdom.

10. Aneka koti Brahmanda nayakam, jagad iswaram,
Anantha vibhavam, Vishnum Mayuresam namyam

I salute the Lord of peacock, who is the lord of billions of Brahmandas,
Who is the God of all universe, who has endless greatness and is peaceful.

Pancha Devatha Stotram

[Prayer to Five Gods]

Translated by P. R. Ramachander

[The followers of Sankara worship five Gods viz Shiva, Parvathi, Vishnu, Ganesa and the Sun God. Here is a rare prayer addressed to all of them.]

1. Ganesa Vishnu surya eesa dugakhyam deva panchakam,
Vandhe vishudha manasa jana sayujya dhayakam

I salute Ganesa, Vishnu, Sun God, Shiva and Durga,
Which uplift the pure minded devotees.

2. Yeka roopan, binna murthin, Pancha devan namaskruthan,
Vandhe vishudha bhavane eesa ambenaikaradha achyuthan.

They are same but look different and I salute those five Gods,
I salute with a pure mind Shiva, Amba, Sun God, Ganesa and Achyutha.

3. Kalyana dhayino devaan namaskaryan mahoujasa,
Vishnu, Shambhu shivaa, surya ganesakhyaan namamyaham.

I salute those great devas who grant auspiciousness,
I salute Vishnu, Shiva, Parvathi, Surya and Ganesa.

4. Yekathmano binna roopan, loka rakshana thath paraan,
Shiva Vishnu shivaa surya Heramban pranamamyaham.

They are one but have different forms and interested only in saving the world,
My salutations to Vishnu, Shiva, Parvathi, Surya and Ganesa.

5. Divya roopaneka roopan nana roopan namaskruthan,
Shiva Sankara Herambha Vishnu suryaan Namayaham.

The divine form is but one but they are saluted as different forms,
My salutations to Parvathi, sankara, Ganapathi, Vishnu and Surya.

6. Nithyaan Ananda sandoha daayino, deena palakan,
Shivachyuth Ganesana durgharkyaan noumyaham suraan

My salutations to Shiva, Achyutha, Ganesa and Sun God,
Who daily showers me with groups of joy and
Is the one who looks after the oppressed.

7. Kamaneya thanoon devaan sevaa vasyaan krupavatha,
Sankarena sivaa Vishnu ganesaakhyaan Namamyaham

I salute Shiva, Parvathi, Vishnu, Ganesa and Sungod,
Who are all gods with pretty form and would be pleased by our service.

8. Soorya Vishnu sivaa sambhu vigna raja aabhidhaan suraan,
Yeka roopan sada vande sukha sandoha sidhaye,

By saluting always the unified forms of the Gods,
Sun God, Vishnu, Parvathi, Shiva, and Lord Ganapathi,
We would be blessed with heaps and heaps of pleasure.

9. Harou hare thesehnakare Ganese,
Shakthou ne bhedho jagadhadhi hethushu,
Adha pathathyesha bhidhaam dadhaano,
Bhashantha yevam yathyo achyuthasraya.

There is no difference between Vishnu, Shiva, Sun God, Ganesa,
And Goddess Parvathi who are the cause of this world,
But if we give different meanings to them,
We would be talking like saints who are dependent on Achuyutha.

Panchayudha Stotram

Translated by P. R. Ramachander

[This prayer is addressed to the five weapons of Lord Vishnu viz Holy wheel (Sudarshana), Conch (Pancha Janya), Mace (Gomodhakee), Sword and bow (Sarngam). They are considered as great sages in the service of Lord Vishnu. Sudarshana the holy wheel is supposed to be made by Viswakarma out of the dust got out of sawing Lord Sun, to reduce his harshness. This became necessary because Viswakarma's daughter was married to Lord Vishnu. His conch is Pancha janya. There was an Asura called Panchaja who was hiding himself in a conch. This asura abducted the son of the teacher of Lord Krishna. Lord Krishna waged a war against Panchaja and killed him. He retained the conch for his use. Another story is that Panchajanya was one of the product churning the milky ocean. His mace was made out of the bone of one Rakshasa called Gadha who was the son of sage Kashyapa by Viswakarma and presented to Lord Vishnu. His bow Sarnga was supposed to be made by God Brahma and presented to Lord Vishnu. I have only attempted a simple translation.]

Sphurad sahasrara Shikhadhi theevram,
Sudarshanam Bhaskara koti thulyam,
Suradvisham prana vinasī vishno,
Chakram Sadaham saranam prapadhye. 1

I surrender always to the Vishnu's wheel,
Which is sharper than thousands of flames,
Which is equal to billion suns,
And which takes out the life of Rakshasas.

Vishnor mkhothonila poorithasya,
Yasya dwanir Dhanava dharpa hantha,
Tham Pancha janyam, sasi koto shubhram,
SAnkham sadaham saranam Prapadhye. 2

I surrender always to Lord Vishnu's conch,
Which makes sound due to the air from mouth of the Lord,
Whose sound humbles the pride of Rakshasas,
And which shines like billions of moons.

Hiranmayim Meru samana saram,
Koumodhakeem daithya kulaika hanthrim,
Vaikunta vama gra karabhimrushtam,
Gadham sadaham saranam prapadhye. 3

I surrender always to Lord Vishnu's mace,
Which is golden and shines like mount Meru,
Which is Koumodhaki, the destroyer of Rakshasa clans,
And which is lucky to be touched by the left hand of Vishnu.

Raksho uraanaam katinogra kanadach-
Chethakshara sonitha digdha dhaaraam,
Tam Nandakam nama Hare pradeeptham,
Gadgam sadaham saranam prapadhye. 4

I surrender always to the sword of Lord Vishnu,
Which is hard, powerful and shines red due to the blood,
Which flows when it cuts the heads of Rakshasas,
And which is called Nandaka and shines in the hand of the Lord.

Ya jjayani nadha sravanath suraanam,
Chethamsi nirmuktha bhayani sadhya,
Bhavanthi daithyasani bana varsha,
SArngam sadaham, saranam prapadhye, 5

I surrender always to the Sarnga bow of Vishnu,
Whose sound heralds victory in the mind of devas,
And whose presence removes the fear from their minds,
By reminding of the arrow down pour against Asuras.

Phala Sruthi
(Herald of benefits)

Imam hare Panchayudha nama,
Sthavam padeth yo anudhinam Prabathe,
SAmastha dukhani bhayani sadhya,
Papani nasyanthi, sukhani santhi. 6

Those who read daily morning,
This prayer to the five weapons of Lord Vishnu,
Would get rid of all their sorrows and fears,
Destroy their sins and establish their pleasures.

Vane, rane, Shathru jalagni madhye,
Yadruchaya Apadsu maha bayesu,
Idham patan stotram anakulathma,
Sukhi bhaved thath krutha sarva raksha. 7

In the middle of forest or war or among enemies,
Or when surrounded by water or fire,
Or unexpected dangers or during great fears,
If the worried man reads this prayer,
He would be happy as this provides all round protection.

Pandava Gita

[The Song of Pandavas]

Translated by P. R. Ramachander

[Here is an anthology of mellifluous quotations drenched in devotion, in which many characters of the epic Mahabharatha figure as authors. Most of these prayers are not there in the Mahabharatha epic. The existence of such an anthology is mentioned in the Bruhath Stotra Sagara. Two versions of the Pandava Gita were available to me. One of them is from Shri Chitrapur Math, Shirali (Karnataka) (mahabharata-resources.org) and the other is a publication by Swarnapuri publication from Tamil Nadu, in which it is told that the text has been collected from Andhra Pradesh. While the Chithrapur collection has 82 slokas including Phala Sruthi, the swarnapuri collection has 91 slokas. While six slokas of Chithrapur collection does not find their place in the Swarnapuri collection, 15 slokas of the Swarnapuri collection do not find their place in the Karnataka collection. The translations and transliterations in simple roman script are mine own and I acknowledge my gratefulness to the Chithrapur collection and the Swarnapuri collection.]

Dhyanam [Prayer]:

Prahlada, Narada, Parasara, Pundareeka,
Vyasa, Ambareesha, Shuka, Sounaka, Bheeshma Kavya,
Rukmangadarjuna, Vasishta, Vibheeshanadhya,
Yethanam Parama bhagwathan namami. 1

I bow my head and salute the great souls like,
Prahlada, Narada, Parasara, Pundareeka,
Vyasa, Ambarresha, Shuka, Sounaka, Bheeshma,
Rukmangadha, Arjuna, Vasishta and Vibheeshana.

(Swarnapuri Version

Pandava Uvacha:

Pandavas spoke:

Prahlada, Narada, Parasara, Pundareeka,
Vyasa, Ambareesha Shuka, Sounaka Bheeshma kavya,
Rukmangadarjuna, Vasishta Vibheeshanadhya,
Punyaniman parama Bhagwathan Smarami. 1

I remember and salute the great souls like,
Prahlada, Narada, Parasara, Pundareeka,

Vyasa, Ambarresha, Shuka, Sounaka, Bheeshma,
Rukmangadha, Arjuna, Vasishta and Vibheeshana.)

Lomaharshana Uvacha:
Lomaharshana said:

Dharma vivardhathi yudishtra keerthanena,
Papam pranasyathi Vrukodhara keerthanena,
Shathrur vinasyathi Dhananjaya keerthanena,
Madhri suthou kadayatham na bhavanthi roga. 2

By singing about Yudhishtira, Dharma spreads,
By singing about Bheema, sins vanish,
By singing about Arjuna, enemies are destroyed,
And by repeating the names of the sons of Madhri,
Sicknesses will never make their appearance.

Brahmo Uvacha:
Lord Brahma said:

Ye manava vigatha raga paraparagna,
Narayanam sura gurum sathatham smaranthi,
Dhyanena thena hatha kilbisha Chethanasthe,
Mathu payodhara rasam puna pibhanthi. 3

Those men who are free from desire,
And who are beyond the realms of attachment,
And who always remember Lord Narayana,
Who is the teacher of all gods, would get,
Their mind cleansed of all dirty thoughts,
And would they drink their mother's milk again?*

* Would they have another birth?

Indra Uvacha:
Lord Indra said:

Narayano nama nara naranaam,
Prasidha choura kadhidha pruthvyam,
Aneka janmarjitha papa sanchayam,
Harathyasesham smrutha matra eva ya. 4

Think of Narayana, who is famous,
As a thief in the world of men,
And at his very thought, he would completely,

Steal the wealth of all your sins,
Earned during several of your births.

Yudhishtira Uvacha:
Yudhishtira said:

Megha shyamam peetha kouseya vasam,
Sri vatsangam kousthubho basithangam,
Punyo petham pundarikayathaksham,
Vishnum Vande sarva lokaika natham. 5

Salute that Vishnu, who is the lord of all worlds,
Who is black like a cloud and wears yellow silk,
Who has Srivathsa on his body shining with Kousthubha,
And who has lotus like eyes and lives with good souls.

Bhima Uvacha:
Bhima told:

Jalougha maghna sa characara dhara,
Vishana kotyakhila viswa moorthina,
Samdhoothrutha yena varaha roopina,
Sa may swayumbhur Bhagawan praseedhathaam. 6

Let me be able to please that self made God,
Who as a boar went inside the waters.
And lifted the earth along with all the crores,
Of living and non living beings from there.

Arjuna Uvacha:
Arjuna said:

Achinthyam avyaktham anantham avyayayam,
Vibhum prabhum bhavitha Viswa Bhavanam,
Trilokya visthara, vichara karakam,
Harim prapannosmi gathim mahathmanam. 7

Let me surrender myself to the Lord Hari,
Who is the ultimate aim of great people,
Who is beyond thought and clarity ,
Who is endless and imperishable,
Who is the Lord who is the greatest,
And takes care of the upkeep of the three worlds.

Nakula Uvacha:
Nakula said:

Yadhi gamanamadasthath Kala pasanu badho,
Yadhi cha kula viheene jayathe pakshi keete
Krumi satham aapi gathwa jayathe cha aantharathma,
Mama bhavathu hrudhisthe Kesave Bhakthi Rekha. 8

Tied by the rope of the God of death,
Even if I am born in a base clan,
Or born as a bird or worm or insect,
I would be glad, if my inner soul,
Has a mind in which Lord Kesava is kept.

Sahadeva Uvacha:
Saha Deva said:

Thasya Yajna varahasya vishnor athula thejasa,
Pranamam ye prakurvanti thesham aapi namo nama. 9

I salute and salute those great people,
Who worship the powerful light of Vishnu,
In the form of the Yagna Varaha.

Kunthi Uvacha:
Kunthi told:

Sarva karma phala nirdhishtam yam yam yonim vrajamyaham,
Thasyam thasyam Hrishikesa thwayi Bhakthi druda aasthu may. 10

In whichever, whichever womb I am born.
As a result of my directed Karma,
I should be born with stable devotion,
To Lord Hrishikesa in each of those births.

Madhri Uvacha:
Madhri told:

Krishne ratha Krishna manusmaranthi,
Rathrou cha krushna punar uthidha ye,
They binna deha pravisanthi Krishna,
Havir yadha mathra hutham huthasa. 11

Those who enjoy the name of Krishna,
Those who remember the name of Krishna,
In the night as Krishna and also after waking up,
Would become one with him, in whichever body they are in,
Like the food offering in the sacrificial fire offered with chants.

Draupadhi Uvacha:

Draupadhi told:

Keeteshu pakshishu mrugeshu sarisrupeshu,
Raksha pisacha manujeshwapi yathra yathra,
Jathasya may Bhavathu Kesava thath prasadath,
Thwayyeva bhakthi rachala aavyabhicharini cha. 12

Due to your grace Oh Lord Kesava,
Whether I am born as insect, birds, beasts or fishes,
Whether I am born as demons, ghosts or men,
May the stable devotion to you and you alone be always with me.

Subhadra Uvacha:

Subhadra said:

Yekopi Krishnasya sa kruth pranamo,
Dasaswamedhavabruthena thulya,
Dasaswamedhi punarethi janma,
Krishna pranami na punarbhavaya. 13

One salute with devotion to Lord Krishna,
Is equal to the carrying out of ten Aswamedhas,
But even if one does ten Aswamedhas,
He is born again but not if he salutes Krishna.

Abhimanyu Uvacha:

Abhimanyu said:

Govinda, Govinda hare murare,
Govinda, Govinda Mukunda Krishna,
Govinda, Govinda Radhanga Pane,
Govinda, Govinda namo namasthe. 14

Oh Govinda, Oh Govinda, Oh Hari, Oh killer of Mura,
Oh Govinda, Oh Govinda, Oh Mukunda, Oh Krishna,
Oh Govinda, Oh Govinda, Oh wielder of the holy wheel,
Salutations and salutations to you, Oh Govinda, Oh Govinda.

Drushtadhymna Uvacha:

Drushtadhymna told:

Sri Rama Narayana Vasudeva,
Govinda Vaikunta Mukunda Krishna,

Sri Kesavanantha nrusimha Vishno,
Aam thrahi samsara bhujanga dashtram.

Hey Rama, Hey Narayana, Hey Vasudeva,
Hey Govinda, Hey Mukunda in Vaikunta, Hey Krishna,
Hey Kesava, Hey endless one, Hey man-lion, Hey Vishnu,
Please save me from the bite of the serpent of domestic life.

Sathyakir Uvacha:
Sathyaki told:

Aaprameya hare vishno Krishna Damodharachyutha,
Govindanantha sarvesa Vasudeva namosthutte, 15

Oh Incomparable Hari, Oh Vishnu, Oh Hari,
Oh Damodhara, Oh Achyutha, Oh Govinda,
Oh God without limits, Oh God of all,
And oh God of all, My salutations to you.

Udhava Uvacha:
Udhava told:

Vasudevam parithyajya, Yo anya devam upasathe,
Trushitho jahnavi theere koopam vanchathi durbhaga. 16

He who worships other gods after forsaking Vasudeva,
Is similar to one who digs a well in the shore of holy ganges.

Doumya Uvacha:
Doumya told:

Aapaam sameepe sayana asanastham,
Divaa cha rathrou cha yasadhi gachathaam,
Yadhyasyathi kinchith sukrutham krutham maya,
Janardhanasthena kruthena thushyathu. 17

While I spent my time sleeping and sitting,
Day and night in the shores of water bodies,
If I have done at least some good acts,
Let them please my God Janardhana.

Sanjaya Uvacha:
Sanjaya said:

Aartha vishanna sidhilascha bheetha,
Vyaheeshu goreshu cha varthamana,
Naryana sangeerthya sabdha mathram,
Vimuktha dukho Sukhino bhavanthu. 18

He who is struck by calamity, He who is worried,
He who is afraid of destruction and He who hears,
The attack of serious disease, If he sings the name of Narayana,
He would get rid of all the sorrow and become happy.

Aakroora Uvacha:
Aakroora said:

Aaham thu Narayana dasa dasa,
Dasasya cha dasasya cha dasa dasa,
Aanyebhya eeso jagatho naraanaam,
Thasyad aaham dhanyaanyatharosmi loke. 19

I am the slave of Lord Narayana,
I am a slave to his slave, I am,
The slave to his slave's, slave's slave,
And there are no gods except Narayana to men,
And therefore I consider myself blessed in this world.

Virata Uvacha:
King Virata said:

Vasudevasya ye bhaktha santha sthagdatha chethasa,
Thesham dasaya dasoham bhaveyam janma janmani. 20

I am the slave of the slave for all births,
Of Those very peaceful devotees of Vasudeva,
Who have him in their mind.

Bheeshma Uvacha:
Bheeshma said:

Vipareetheshu kaaleshu pareekshaneshu bhandhushu,
Thrahi maam krupaya Krishna saranagatha vathsala. 21

When the times are bad and when relatives forsake me,
Please take care of me with mercy, Oh Lord Krishna,
Who loves dearly those who seek refuge in him.

Drona Uvacha:

Drona told:

Yea yea hathaschakra dharana daithyam,
Trilokya nadhena janardhanena,
They they gatha Vishnu pureem prayatha,
Krodhapi devasya varena thulya. 22

All those Rakshasas killed by the holy wheel,
Of Janardhana, the lord of the three worlds,
Have without doubt reached the land of Vishnu,
And so your anger is also equal to your blessing.

Krupacharya Uvacha:

Krupacharya told:

Majjanmana phalam Madhu Kaidabhare,
Mad prarthaneeya madanugraha yesha yeva,
Thwad bruthya paricharaka bruthya bruthya,
Bruthyasya bruthya ithi maam smara Lokanadha. 23

Oh killer of Madhu and Kaidabha, as a result of my life,
I have only a prayer to bless me, Oh lord of the world,
Bless me to be your servant of your servant,
Who is the servant of the servant of the servant

Aswathama Uvacha:

Aswathama said:

Govinda, Kesava Janardhana Vasudheva,
Viswesa Viswa Madhusoodhana Viswanadha,
Sri Padmanabha purushothama pushkaraksha,
Narayanachyutha Nrusimha namo namasthe. 24

Salutations and salutations to Govinda, Kesava,
Janardhana, Vasudeva, God of the universe,
Killer of Madhu, Lord of all universe,
He who has lotus on his belly, the best among men,
The lord with lotus like eyes. Narayana and Achyutha,

Karna Uvacha:

Karna said:

Na anyam vadami, na srunomi, na chinthayami,
Na anyam smarami, na bhajami, na cha aasrayami,

Bhakthya thwadheeya charanambhujamantharena,
Sri srinivasa purushothama dehi dasyam. 25

I would not tell any other name, no hear nor think,
I would not think of any other name, nor pray nor seek refuge,
Except your lotus like feet with great devotion,
Oh Srinivasa, Oh Purushothama, please accept me as your slave.

Drutharashtra Uvacha:
Drutharashtra said:

Namo nama karana vamanaya,
Narayanaya aamitha vikramaya,
Sri saranga chakrabhja gadha dharaya,
Namosthu thasmai purushothamaya. 26

Salutations to him who assumed the dwarf form for a cause,
To Narayana, to the most valorous one, to he who carries,
The Saranga bow, holy wheel and mace,
And Oh greatest among men, my salutations.

Gandhari Uvacha:
Queen Gandhari said:

Thwameva matha cha pitha thwameva,
Thwameva bhandusha, sakha thwameva,
Thwameva vidhya, dravinam thwameva,
Thwameva sarvam mama deva deva. 27

Of my god of gods, you are my mother and father,
You are my relations, you are my friend,
You are my knowledge as well as wealth,
And you are everything for me.

Drupadha Uvacha:
King Drupadha said:

Yasochyutha govinda madhavanantha kesava ,
Krishna Vishno Hrishikesa vasudeva namosthutte. 28

My salutations to you, lord of all sacrifices.
Govinda, Madhava, endless one, Kesava,
Krishna, Vishnu, Hrishikesa and Vasudeva.

Jayadratha Uvacha:

Jayadratha said:

Nama krishnaya devaya, brahmana anantha moorthaye,
Yogeswaraya yogaya, thwamaham saranam gatha. 29

I seek refuge in you Oh Krishna, Oh God, Oh formless truth,
Oh endless God, Oh God of all yogas and Oh great yogi.

Vikaranasya Uvacha:

Vikarana said:

Krishnaya Vasudevaya Devaki nandanaya cha,
Nanda gopa kumaraya, Govindaya namo nama. 30

My salutations to Krishna, Vasudeva, son of Devaki,
Lad of Nanda gopa and to Govinda.

Virata Uvacha:

King of Virata said:

Namo brahmanya devaya, go brahmana hithaya cha,
Jagadwithaya Krishnaya, govindaya namo nama. 31

Salutations to the God of Brahmanas,
Who takes care of the needs of cows and Brahmins,
Salutations and salutations to Lord Govinda,
Who is the benefactor of the world.

Salya Uvacha:

King Salya said:

Athasi pushpa sankasam, peetha vasa samachyutham,
Ye namasyanthi govindam na thesham vidhyathe bhayam. 32

Those who salute Lord Govinda,
Who is blue like the flower of hemp,
And who wears yellow silk,
Will not know, what it is to be afraid.

Balabadra Uvacha:

Balarama said:

Krishna, Krishna krupalu, thwam agatheenam gathirbhava,
Samsararnava magnanam praseedha purushothama. 33

Oh Krishna, Oh Krishna, you are the only help to orphans,
Drowning in the ocean of life and so be pleased oh great one.

Sri Krishna Uvacha:
Lord Krishna said:

Krishna krishnethi krishnethi, yo maam smarathi nithyasa,
Jalam bhithwa yada padmam narakad udwaramyaham. 34

He who remembers daily as Krishna, Krishna and Krishna,
Would be pulled out of hell like a lotus flower is pulled out of water.

Sri Krishna Uvacha:
Lord Krishna said:

Sathyam braveemi manuja swayam oordhwa bahu,
Yo maam Mukunda Nrusimha, Janardhanethi,
Jeevo japatha aanudinam marane rane vaa,
Pashana kashta sadrusaya dadamyabheeshtam. 35

Holding my long hands up an erect,
I am only telling the truth,
He who chants Mukunda, Narasimha and Janardhana,
All his life whether it is the time of death or in war,
Even if they are worthless like a stone or wood,
I fulfill all their wants without fail.

Easwara Uvacha:
Lord Shiva said:

Sakrun narayane thyukthwa puman kalpa satha thrayam,
Gangadhi sarva theertheshu snatho bhavathi putraka. 36

The gentleman who tells once the name of Narayana
Gets the same effect of bathing in Ganga for three hundred eons.

Sutha Uvacha:
Saint Sutha said:

Thathraiva Ganga, Yamuna cha Veni,
Godhavari, Sindhu, Saraswathi cha,
Sarvani theerthani vasanthi thathra,
Ya achyuthodhara kadha prasanga. 37

Wherever the stories of Achytha are told,
All holy waters like Ganga, Yamuna, Triveni,
Are present there with all other holy waters.

Yama Uvacha:
The God of death told:

Narake pachyamanam thu Yamena paribhashitham,
Kim thwaya narchitho Deva, Kesava Klesa nasana. 38

When being fried in the hell, the God of death asks,
Why did you not worship Lord Kesava the destroyer of pains?

Narada Uvacha:
Sage Narada said:

Janmanthara sahasrena thapo dhyana samadhibhi,
Naraanaam ksheena paapanam, krishne bhakthi prajayathe. 39

In the minds of men devotion, lord Krishna is born,
Due to austerities, meditations and devotions.
Practiced in thousands of their previous births.

Prahlada Uvacha:
Prahlada said:

Nadha, Yoni Sahasreshu Yeshu yeshu vrajamyaham,
Theshu theshvachala bhakthirachyutha asthu sada thwayee. 40

Ya prethi avivekinaam vishyeshavana payini,
Thwam anusmaratha saa may hrudayanmaapa sarvathu. 41

Oh Lord, Whenever I am born in thousand different wombs,
In each of those times let me always have unshakable faith in Achyutha.

Whenever I think of you, let my heart be full of you,
Similar to the foolish man's attachment to sensual pleasures.

Viswamithra Uvacha:
Sage Viswamithra said:

Kim thasya dhanair, kim theerthai kim thapobhi kimadhwari.
Yo nithyam dhyayathe devam Narayanam manasi sthitham. 42

What is the use of charity, sacred waters, austerities and sacrifices.
To him who daily meditates on the God Narayana and keeps him there.

Jamadagnir Uvacha:
Sage Jamadagni said:

Nithyothsava thadha thesham Nithya sreer, nithya Mangalam,
Yesham hrudhistho Bhagwan mangalayathanam Hari. 43

Every day is a festival, every day is wealthy, and every day is auspicious,
To him who keeps the God Hari who is the cause of good, in his heart.

Bharadwaja Uvacha:
Sage Bharadwaja said:

Labhasthesham jayasthesham, kuthasthesham parajaya,
Yesham indivarashyamo hrudyasthe janardhana. 44

To those who keep in their mind, Janardhana, who is the colour of the blue
lotus,
There is only profit and victory and they would never have defeat.

Gowthama Uvacha:
Sage Gowthama told:

Go koti dhanam grahaneshu Kasi,
Prayaga gangayutha kalpavasa,
Yagnayutham meru swarna dhanam,
Govinda namna kadhapi thulyam. 45

The name of Govinda is much greater than,
To giving crores of cows during eclipse,
Or living in Benares or Allahabad,
In the shores of Ganges for thousands of eons.

Agnir Uvacha:
The god of fire told:

Govindethi sada snanam, Govindhethi sada Japa,
Govindethi sada dhyanam, sada Govinda keerthanam. 46

Tri Aksharam param Brahma, Govindam Aksharam param,
Thasmad ucharitham yena Brahma bhooyaya kalpathe. 47

Take bath always in Govinda.
Always chant the names of Govinda.
Meditate always on Govinda,
And always sing the names of Govinda.

Three alphabets are the greatest God,
Govinda is therefore the undecaying truth,
And therefore pronouncing it leads,
To the realization of that Ultimate Brahman.

Vyasa Uvacha:
Sage Vyasa said:

Achyutha kalpa vruksho asavanantha kamadhenu vai,
Chinthamanisthu govindo hare nama vicinthatyeth. 49

Achyutha is the wish giving tree,
The endless one is the wish giving cow,
And Govinda is the wish giving gem,
And so think of the name of Lord Hari.

[This is ascribed to sage Shuka in the Swarnapuri publication.]

Indra Uvacha:
Devendra said:

Jayathu, jayathu devo Devaki nandanoyam,
Jayathu, jayathu krishno vrishnee vamsa pradheepa,
Jayathu, jayathu megha Shyamala komalango,
Jayathu, jayathu pruthwi bhara nasaya mukunda. 50

Victory and Victory to the son of Devaki,
Victory and Victory to the leading light of Vrishni clan,
Victory and Victory to the pretty one who is black like the cloud,
Victory and Victory to the Mukunda who lightens the burden of earth.

[This is ascribed to Hari in the Swarnapuri publication.]

Pippalayana Uvacha:
Sage Pippalayana said:

Sriman nrusimha vibhave garuda dwajaya,
Thapathrayopa samanaya bhava oushadhaya,
Krushnaya vruschika jalagni bhujanga roga,
Klesa vyayaa haraye gurave namasthe. 51

Hey Lord Narasimha, Hey great God, Hey God with eagle flag,
Hey God who cures three types of sufferings,
Hey God who is the cure for birth, Hey Krishna,
Hey God who keeps away dangers of scorpion, water, fire and diseases,
Hey God who wards off troubles, to you Hari my teacher are my salutations.

Avirhothra Uvacha:
Sage Avirhothra said:

Krishna thwadheeya pada pankaja pancharam they,
Aadhyaiya may visathu manasa raja hamsa,
Prana prayana samaye kapha vada pithai,
Kantaavarodhana vidhou smaranam kuthasthe. 52

Oh Krishna, please imprison the royal swan of my mind,
In the cage of thine lotus like feet, for perhaps,
My throat would be choked at the time of my death,
By three afflictions of gas, bile and phlegm,
And I may not be able to call or remember you.

Vidhura Uvacha:
Vidhura said:

Harer namaiva namaiva namaiva mama jeevanam,
Kalou nasthyeva nasthyeva nasthyeva gather anyadha. 53

The name of Hari, the name of Hari and the name of Hari,
Is the only support to my life, for in Kali yuga,
There is no other way, no other way and no other way than that.

Vasishta Uvacha:
Sage Vasishta said:

Krishnethi Mangalam Nama yasya vachi pravarthathe,
Bhasmai bhavanthi thasyasu maha pathaka kotaya. 54

At the instant when the tongue utters the name of holy Krishna,
All the billions of sins done by one is burnt to ashes.

Arundathiyuvacha:
Arundathi said:

Krishnaya Vasudevaya Haraye Paramathmane,
Pranatha klesa nasaya Govindaya namo nama. 55

Salutations and salutations to Govinda, Krishna,
Hari and the greatest being who destroys the pains of souls.

Kasyapa Uvacha:
Sage Kasyapa said:

Krishna anusmarana deva, papa sangath panjara,
Sathadha bedhamapnothi girir vajra hatho yadha. 56

On remembering Krishna, the cage of our sins,
Is shattered in to hundred pieces,
Like the mountain hit by the Vajrayudha.

Duryodhana Uvacha:
Duryodhana said:

Janaami dharmam na cha pravruithi,
Janamyadharmam na cha may nivruithi,
Kenapi devena hrudhi sthithena,
Yada niyuktho asmi karomi. 57

I know what is Dharma but not able to practice it,
I know what is not Dharma, but I am not able to keep away from it,
And I am only doing this as directed by a God who is within my mind.

Yanthrasya mama doshena, kshmayatham Madhusoodhana,
Aham yanthram, bhavan yanthri, mama dosha na deeyatham. 58

Oh killer of Madhu, please pardon my lapses ,
Which have been done by me mechanically,
For I am the machine and you are the one who runs it,
And so be kind enough to forgive my faults.

(Swarnapuri version:
Yathra swaguna doshena kshamyatham Madhusoodhana,
Ahamevamaha, hanthum mama dosho na vidhyathe.

So, Oh killer of Madhu please pardon,
The lapses of my character,
And do not consider them as bad,
For I am incapable of removing them,
Though I know of their presence in me.)

Brugur Uvacha:
Sage Brugu said:

Namaiva thava Govinda kalou thwatha sathadhikam,
Dadath ucharanan mukthim vina ashtanga yogatha. 59

Your name in the age of Kali ,
Is hundred times greater than you,
For simply chanting it leads to salvation,
Without the troubles of the eight fold yoga.

Lomesa Uvacha:
Sage Lomesa said:

Namami Narayana Pada pankajam,
Karomi Narayana poojanam sada,
Vadami Narayana nama nirmalam,
Smarami Narayana thathwam avyayam. 60

Salute the lotus like feet of Narayana,
Do always the worship of Lord Narayana,
Tell the holy name of Narayana,
And always think of the principle of Narayana.

[The above sloka is ascribed to Loma harshana in Swarnapuri publication.]

Shaunaka Uvacha:
Sage Shaunaka said:

Smrutha sakala kalyanam bhajanam yasya jayathe,
Purusham thamajam nithyam vrajami saranam Harim. 61

By remembering him, all the good happens,
Devotion to him is born in the mind,
And so I daily take refuge in that great one.

(Swarnapuri version:
Smruthwa sakala kalyani, bhaajanam yathra jayathe,
Purusham thamajam nithyam vrujami saranam Harim.

He whose mere thought brings all his great qualities to you,
Is Hari and so I take refuge in that great being.)

Garga Uvacha:
Sage Garga said:

Narayanethi manthrosthi, vagasthi vasa varthani,
Thadapi narake ghore pathanthi ithyedha madbutham. 62

It is greatly surprising to know that,
In spite of the chant of Narayana existing,
In spite of tongue being under control of men,
Many fall in the terrible places in hell.

Dhalabhya Uvacha:
Sage Dhalabhya said:

Kim thasya bahubhir manthrai bhakthir yasya janardhana,
Namo Nararayana yethi mantra sarvartha sadhaka, 63

What is the necessity of several chants,
To the devotees of Janardhana,
When the chant Namo Naryanaya
Would fulfill all their desires.

Vaisampayana Uvacha:
Sage Vaisampayana told:

Yathra yogeswara krushno, yathra partho dhanurdhara,
Thathra srirvijayo bhoothir dhruva neethir mama. 64

Where Krishna, the king of Yogas, and where the wielder of bow,
Arjuna is there, there will exist all the good, all the victory,
All the fame, and all the justice.in this world.

[Note: This is ascribed to Sanjaya in Vishnu Sahasra namam. As well as
swarnapuri publication.]

Agnir Uvacha:
The god of fire told:

Harir harathi paapaani, dushta chithair api smrutha,
Anischayapi samsprushto dahathyava hi pavaka. 65

Hari even steals the sins of people with evil minds,
For does not fire burn, even if touched without knowing?

Parameshwara Uvacha:
Lord Shiva said:

Sakrudacharitham yena harir akshara dwayam,
Labdha parikarasthena mokshaya gamanam prathi. 66

He who utters the two syllables in the name of Hari,
Has a great history of good and great deeds,
And has already kept in preparation for salvation,
The retinue to accompany him when dead.

Pulasthya Uvacha:
Sage Pulasthya said:

Yea Jihwe rasa saragne. Sarvada madhura priye,
Narayankhya peeyusham pibha jihwe nirantharam. 67

Hey tongue who knows all tastes and which always loves sweetness,
Always without stopping drink the nectar of Narayana.

Vyasa Uvacha:
Sage Vyasa said:

Sathyam sathyam puna sathyam, budham uthapya chochyathe,
Na vedascha param Sasthram, na deva kesavath para. 68

It is truth, truth and again truth,
Which is told with raised hands,
There is no science greater than Vedas,
And no God greater than Kesava.

Dhanwanthari Uvacha:
Dhanwanthari said:

Achyuthanantha Govinda, namocharana bheshajath,
Nasyanthi sakala roga, sathyam, sathyam vadamyaham. 69

I tell you that it is the truth and only truth,
That the chanting of names of Achyutha, Anantha and Govinda,
Would destroy all types of diseases.

Markandeya Uvacha:
Markandeya said:

Swargadham mokshadham devam, Sukhadham jagatho gurum,
Kadham muhurtham api tham vasudevam na chinthayeth. 70

Is there a time when you do not think of Vasudeva,
Who grants salvation and makes life pleasant like a teacher?

(Swarnapuri version:

Sa hanisthan maha chidhram sa ch antha jada moodatha,
Yan muhurtham kshanam vapi Vasudevam na chinthayeth,

If at any period, I do not think of Vasudeva,
It is that time when I get in to problems,
Get in to great troubles and stand,
Like a blind, immobile fool.)

Agasthya Uvacha:
Sage Agasthya said:

Nimisham nimishardham va praninaam Vishnu chinthanam,
Thathra thathra kurukshethram prayaga naimisham varam. 71

If any being thinks about Lord Vishnu,
For a minute or half a minute,
The holy places of Kurukshethre,
Prayaga and Naimisharanya descends there.

Vamadeva Uvacha:
Sage Vamadeva said:

Nimisham nimishardham va praninaam Vishnu chinthanam,
Kalpa koti sahasrani labhathe vanchitham phalam. 72

If any being thinks about Lord Vishnu,
For a minute or half a minute,
They would get desired results,
For thousands of crores ions.

Shukra Uvacha:
Sage Shukra said:

Aalodya sarva shasthrani vicharya cha puna puna,
Idham yekam sunishpannam dhayayo Narayana sadha 73

After churning all scriptures and thinking and thinking again,
I have come to the single conclusion, meditate on Narayana..

[This is ascribed to sage Shuka in Swarnapuri publication.]

Sri Mahadeva Uvacha:
Lord Parameshwara said:

Sareere jarajare bhootha, vyadhi grasthe kalebhare,
Oushadham jahnavi thoyam, Vaidhyo Narayano hari. 74

When the body has become extremely old,
And is afflicted by many diseases,
The only medicine is the water of Ganga,
And the only doctor is Lord Narayana.

Sounaka Uvacha:
Sage Sounaka said:

Bhojanachadhane chintham vrudha kurvanthi Vaishnava,
Yo asou Viswambharo deva, sa bhaktham kim upekshathe. 75

The devotees of Lord Vishnu, can live without need worry for cloths and food,
For will not that God of the universe take care of the needs of his devotees.

Sanath Kumara Uvacha:
Sage Sanathkumara said:

Yasya hasthe gadha chakram garudo yasya vahanam,
Shanka Chakra Gadha pani sa may Vishnu praseedhathu. 76

May that Vishnu who holds in his hand mace and the wheel,
And who rides on eagle and who is known as,
The holder of conch, Wheel and the mace, be pleased with me.

Phala Sruthi
The telling of the effects:

Yevam Brahmadhayo deva rishatyascha thapodhana,
Keerthayanthi sura sreshtam evam Narayanam Vibhum. 77

Thus Lord Brahma, devas, sages who do austerities.
Sing about the greatest of Devas who is Lord Narayana..

Idham pavithram Ayushyam, puunyam, papa pranasanam,
Dukha swapna nasanam, pandavai parikeerthayeth 78

This holy hymn which gives long meritorious life,
Is the killer of sins. and destroyer of sorrow and bad dreams,
And was sung by the Pandava princes.

Yah padeth prathar uthaya suchi sthad gatha manasa,
Gavam satha sahasrayasya samyag dathasya yad phalam. 79

He who reads this hymn after waking up in the morning,
With a clean mind and a mind which is attached to God,
Will get the same benefit as the one who gives,
Hundred thousand cows in charity with rituals.

Swarnapuri version:

Ya padeth prathar uthaya Vaishnavam stotram uthamam,
Sarva papa vinirmuktho Vishnu sayujyam aapnuyath.

He who reads this great prayer of the devotees of Vishnu,
Would get rid of all his sins and would become one with Vishnu.

Thath phalam samavapnothi yah padeth ithi samsthavam,
Sarva papa vinirmuktho Vishnu lokam cha Gachathi. 80

He who reads with devotion also gets the result,
That he would be freed of all sins and go to the land of Vishnu.

Ganga geetha cha Gayathri, Govindo Garuda dwaja,
Gakarai pancha bhir yuktha punarjanma na vidhyathe. 81

He who is with the five things starting with letter ga
Namely Ganges, Geetha, Gayathri, Govinda and
He who has Garuda as a flag, is never born again.

Geetham ya padathe nithyam slokardha slokameva,
Muchyathe sarva paapebho, Vishnu lokam sa gachathi. 82

He who sings at least half a verse or a verse .
Of the song of the Pandavas daily,
Would get rid of all his sins,
And would go to the world of Vishnu.

Om Thath Sath.

Additional stotras found in compilation published by swarnapuri.com:

Agasthya Uvacha:
Agasthya said:

Manasa karmana vacha yeh smaranthi Janardhanam,
Thathra thathra kurukshethram prayago naimisam vanam. 1

When you think of Janardhana either by mind or by action or by words,
There Kurukshethra, Prayaga and Naimisaranya are there.

Angeerasa Uvacha:
Angeerasa said:

Harir harethi papani dushta chithair api smrutha,
Aanischayapi samsprushto dhathyeva hi pavaka. 2

Even if a man with base thoughts thinks of Hari,
He burns of his sins like fire, even though he may not desire for it..

Aathri Uvacha:
Sage Athri said:

Aaksharam hi para brahma govindethyakshara thrayam,
Thasmad ucharitham yena brahma booyaya kalpyathe. 3

The entity of God is never destroyed,
But the name Govinda has three letters,
And he, who pronounces it,
Would become one with that God.

Govindethi sada snanam, Govindethi sada japam,
Govindethi sada dhyanam, sada Govinda keerthanam, 4

Always bathe with Govinda,
Always chant the name of Govinda,
Always meditate on Govinda,
And always sing the name of Govinda.

Kanva Uvacha:
Sage Kanva said:

Hrudhi roopam, mukhe chinnam, naivedhya mudhare thadha,
Thulasi pada theertham cha, masthake so asyamaham. 5

I become him, who keeps my name in his mind,
My symbol on his face, my offering in his stomach,
And the sacred water of Thulasi* on his head.

* Ocimum sanctum

Kruthavarma Uvacha:
King Kruthavarma said:

Sankha chakra Gadha pane, dwarakha nilayachyutha,
Govinda pundareekaksha, raksha maam saranagatham. 6

Oh Achyutha, Oh Govinda, Oh lotus eyed one,
Who lives in the city of Dwaraka,
Who holds conch, wheel and mace in his hand,
Please protect me who has surrendered to you.

Nairutha Uvacha:
Nairutha said:

Yaddhinam hari sallapa kadha peeyusha varjitham,
Thaddhinam durddhinam manye meghachannam na durddhinam. 7

That day when we are kept away,
From the nectar like stories of Hari,
Are bad days and not those days,
When the sun is completely covered by clouds.

Parasara Uvacha:
Sage Parasara said:

Sakrudacharitham yena hareeririthyakshara dwayam,
Badha parikarasthena mokshaaya gamanam prathi. 8

The story of he who chants the two letters of Hari is good,
For he is the one who is ready to the journey of salvation.

Pareekshith Uvacha:
King Pareekshith said:

Namoasmad acharya paramparabhyo,
Namo nama bhagwatha vrajebhyo,
Namo nama anantha mukhavarebhyo,
Nama sriye sripathaye namosthu. 9

Salutations to the generation of teachers,
Salutations to great devotees of Krisna,
Salutations to the serpents like Anantha,
Salutations to Lakshmi and also to her consort.

Pavana Uvacha:
The wind God said:

Govindethi param brahma Govindethi traiksharam,
Sakrudacharitham yena Vishno sayujyamapnuyath. 10

Because Govinda is the ultimate God,
He who chants the three letters of Govinda,
Would travel and reach the world of Vishnu.

Valakilya Uvacha:
Sages Valakilya said:

Idham sareeram satha sandhi jarjaram,
Pathathyavasyam parinaama durlabham,
Kimoushadham pasyasi mooda durmathe,
Niramayam Krishna rasayanam Pibha. 11

This body made out of one hundred joints,
Definitely unties itself progressively,
And Oh fool with a bad mind,
Do you see any medicine to cure it?
Drink Krishna, the mixture, which is always devoid of sickness.

Vinayaka Uvacha:
Lord Ganesa said:

Narayanethi manthrena chathurakshayaharnisham,
Yan mano vilayam yathi thasya Vishno param padam. 12

Always chanting without stop, the four letter chant of Narayana,
And keeping it in their mind, would lead them to the heaven of Vishnu.

Shandilya Uvacha:
Sage Shandilya said:

Jale rakshathu Varaha, sthale rakshathu Vamana,
Adavyam Narasimhascha, sarvathu pathu Kesava. 13

Varaha takes care of you in water,
Vamana takes care of you on earth,
Narasimha takes care of you in forest,
And Kesava takes care of you everywhere.

Sanathkumara Uvacha:
Sage Sanathkumara said:

Nasthi nasthi mahabhaga kali kala samam yugam,
Smaranath keerthana deva prapnothi paramam gathim. 14

Oh great one, there is no period equal to Kali Yuga,
For thinking and singing god's name in it takes you to salvation

Somadatha Uvacha:
King Somadatha said:

Namaparamakalyana namasthe Viswa bhavana,
Vasudevaya Shanthaya, yadhoonaam pathaye nama. 15

Salutations to the greatest goodness,
Salutations to he who takes care of the world,
Salutations to Vasudeva, the peaceful and Lord of Yadus.

Para Puja Stotra

[The hymn of external worship]
Translated by P. R. Ramachander

[The traditional worship of any deity consists of Dhyana (meditating on his form), Avahana (Installing the deity), Asana (Offering him a seat), Padya (Offering him water to wash his feet), Arghya (Offering him water to wash his hands), Achamaniya (Offering a sip of water for internal cleansing), Snana (Offering him bath), Vastra (Offering him apparel to wear), Upavita (Offering him the sacred thread), Patra-Pushpa (Offering him leaves and flowers), Gandha (Offering him sandal paste), Abharana (Offering him jewels), Naivedya (Offering him food), Thamboola (Offering him betel leaf and nut), Dheepa (offering him light), Dhoopa (Offering him scented smoke), Niranjna (Offering him lighted Camphor) and Udvasana (Bidding him farewell).

In this great prayer to the God, the poet points out how each one of these is impossible or unjustified while bringing out those great qualities of God. This poem is ascribed to Adhi Shankara in the publication from Gita press, Gorakhpur, but is not included in the complete works of Shankara. The last stanza of the prayer included by the above publishers is a part of Shiva Manasa Pooja by Adhi Shankara and hence has been omitted.]

Akhande sachidanande nirvikalpaika roopini,
Sthithe adwitheeya bhava asmin kadham pooja vidheeyathe 1

How do I worship that entity,
Which is limitless and without borders,
Which is full of perennial bliss,
Which has a form that is beyond imagination,
And which stands alone without a second.

Poornasya vahanam kuthra sarva dharasya chasanam,
Swachasya padyamarkhyacha sudhasyachachamanm kutha. 2

How can I place him at a place,
When he is spread everywhere,
How can I offer him a seat,
When he carries the entire universe,
How can I clean his feet and hands,
When he is the purest of the pure,
How can I offer him a sip of water,
When he himself is the nectar?

Nirmalasya kutha snanam, vasthram viswodharasya cha,
Agothraya thwavarnasya kuthasthasyopaveethakam. 3

How can I offer him a bath,
When he is the cleanest of the clean,
How can I offer him a dress,
When he has the universe in his belly.
How can I offer him sacred thread,
When he is without colour, creed and caste?

Nirlepasya kutho gandha, pushpam nirvasanasya cha,
Nirviseshasya kaa bhoosha, ko alankaro nirakruthe. 4

How can I offer sandal paste,
To the one who is beyond application,
How I can I offer fragrant flowers,
When he is beyond smell and scent,
How can I offer him ornaments,
When he is already beyond adjectives,
How can I offer him decoration,
When he does not have any form?

Niranchanasya kim dhoopair deepair va sarva sakshina,
Nijanandaika truptasya naivedhyam kim bhavediha. 5

How can I offer him a lighted lamp,
When he is the all seeing witness,
How can I offer him the scented smoke,
When he is mixture of all qualities,
How can I offer him sacred offering to eat,
When he is satisfied with eating of nectar?

Viswananda pithusthasya kim thamboolam prakalpyathe,
Swayam prakasa chid roopo yo asavarkadhi bhasaka. 6

How can I offer him betel leaf and nut,
When he is the one who makes the world happy,
And when he makes the sun and moon shine,
With his own lustrous self.

Pradakshina hyananthasya hyadwayasya kutho nathi,
Veda vakhyair vedhyasya kutha sthothram vidheeyathe. 7

How can I offer him circumambulation,
When he is all pervasive and without end,
How can I praise with words of Vedas,
When he himself are the words of the Vedas?

Swayam prakasa manasya kutho neerajanam vibho,
Anthabarhischa poornasya kadamudwasanam bhaveth. 8

How can I show the light of Camphor to Him, when he, himself is self
illuminating,
How can I offer him a farewell, when he is spread inside and outside of
everywhere?

Evameva para pooja sarvavasthu sarvada,
Ekabudhya thu devese vidheya brahma vithamai. 9

Those great masters of the knowledge of Brahma,
Should with single mindedness worship the lord of the Gods,
Using this external worship, always and in all times.

Sadanana Ashtakam

[The Octet on the six faced one]

By Sage Agastya

Translated by P. R. Ramachander

Namoshthu brundaraka brunda vandhya,
Padaravindhaya sudhakaraya,
Shadanayanamitha vikramaya
Gouri hrudayananda samudhbhavaya. 1

Salutations to Him whose lotus feet,
Is worshipped by crowds of holy people,
Who is personification of nectar,
Who has six heads,
Who is a great hero,
And who makes the mind of Parvathi happy.

Namoshtu thubhyam pranatharthi hanthre,
Karthre samasthasya mano radhaanam,
Dathre radhaanam padarakasya,
Hanthre para chandasura tharakasya. 2

Salutations to Him who saves,
The soul of his devotees,
Who fulfills all their wishes,
Who even fulfills wishes of his enemies,
And who has killed the great Asura called Tharaka.

Amoortha moorthaya sahasra moorthaye,
Gunaya gunyaya prath paraya,
Apara paaraya para paraaya,
Namoshthu thubhyam sikhi vahanaya. 3

Salutations to him who rides on a peacock,
Who exists formless, with form and with thousands of forms,
Who is good, who does good,
Who is the eternal form which is near,
Who is far away, who is inside and who is outside.

Namosthu they Brahma vidham varaaya,
Digambarayambara samsthithaaya,
Hiranya varnaya, hiranya bahave,
Namo hiranyaya, hiranya rethase. 4

Salutations to Him who taught knowledge to Brahma,
Who is dressed only in directions,
Who exists everywhere,
Who is of golden colour,
Who has golden hands,
And who is golden with luster of gold.

Thapa swaroopaya tha bodhanaaya,
Thava balaanam prathibhagaya,
Sada kumaraya himara marine,
Thruni kruthaiswarya viragine nama. 5

Salutations to him who is a sage,
Who is of the form of sage,
Who immerses himself in meditation,
Who is always a lad due to the result of penance,
Who is prettier than the God of love,
And who grants immense wealth.

Namosthu thubhyam, sara janmane vibho,
Prabhatha Suryaruna dandabhaskthaye,
Balaya chabala parakramaya,
Shanmadhurayala mahaduraya. 6

Salutations to him who was born in Saravana* stream,
Who is like the reddish sun at dawn,
Who is a little child,
Who is a hero even when he was a child,
And who was brought up by the six pretty maidens.

* The fire which emanated from Shiva's third eye fell in this stream

Meedushtamayaathara meedushe nama,
Namo gananaam padhaye nama,
Namosthutte janma jaradhikaya,
Namo Vishakaya sushakthi panaye. 7

Salutations to the great power,
Which is greater than the power of Shiva,
Salutations to him who is the leader of Shiva's companions,
Salutations to him who does not have birth or old age,
Salutations to the Vishaka* and he who carries the Shakthi.

* The Lord was born in this star

Sarvasya nadhasya kumarakaya,
Krouncharaye tharaka marakaya,
Swaheya gangeya cha karthikeya,
Sailaye thubhyam sathatham namosthu. 8

Salutations always to him who is the mountain,
Who is the lad who is the leader of every one,
Who broke the krouncha mountain,
Who killed the asura called Tharaka,
Who is born out of fire and ganges,
And who was looked after by Karthika maidens.

Sadhana Panchakam

[Pentet about religious practice]
Translated by P. R. Ramachander

Vedo nithya madheeyatham, thadhuditham karma swanushtiyatham,
Thenesaya vidheeyatham apachithi kamy mathisthyajyatham,
Papougha paridhooyatham bhava sukhe doshonusandheeyatham,
Athmecha vyavaseeyatham nijagruhathoornam vinirgamyatham. 1

Let us read Vedas daily,
Let us do rituals based on them,
Let the Gods be worshipped based on them,
Let us do work without attachment,
Let us drive away the crowd of sins,
Let us find the mistakes that we do in our life,
Let us cultivate knowledge of the soul,
Let us go away from our homes (towards salvation).

Sanga sathsu vidheeyatham, bhagawatho bhakthir druda a dheeyatham,
Santhyabhi paricheeyatham, drudatharam karmasu santhyajyatham,
Sadvidhwaupasarpayatham prathi dhinam thath padukha sevyatham,
Brahmaikaksharamarthyatham sruthi siro vakhyam samakarnyatham. 2

Let us seek the company of good people,
Let us build up stable sense of devotion to God,
Let us know about states of mind like peace,
Let us forsake hard to do karmas,
Let us go near a wise teacher and give ourselves up,
Let us daily worship his slippers,
Let us meditate on the one lettered Brahman,
Let us hear the sentences from Vedas.

Vakhyarthascha vicharyatham, sruthi sira paksha samasreeyatham,
Dustharkkal suviramyatham, sruthi matha stharko anusandheeyatham,
Brahmaivasmi vibhavyatham ahara harghava parithyajyatham,
Deheham athirujjadyatham budha janair vadha parithyajyatham. 3

Let us try to understand great sentences,
Let us try to understand the import of Vedas,
Let us not involve in to bad arguments,
Let us try to listen to the arguments of Vedas,
Let us try to think I am Brahman,
Let us daily forsake being proud,

Let us forsake the belief that I am the body,
Let us not do arguments with learned people.

Kshuvyadhischa chikithsyatham prathidhinam bhikshoushadham bhujyatham,
Swadhannam na thu yachyatham, vdhi vassal prapthena sandhushyatham
Seethoshnadhi vishahyatham nathu vrudhaa vakhyam samucharyatham,
Oudaseenya mabheepsytam jana krupa naishturyath srujyatham. 4

Let us treat the sickness of hunger,
Let us daily eat the medicine of food got as Bhiksha,
Let us not start pining for tasty food,
Let us become happy with what fate gives us,
Let us learn to tolerate heat and cold climate,
Let us not talk unnecessary words,
Let us start liking tolerance,
Let us leave out not being merciful.

Ekanthe sukhamaasyatham, parathare chetha samadheeyatham,
Poornathma susameekshyatham, jagadhidham thadbhadhidham drusyatham,
Prak karma pravilopyatham, cithi balanna apyutharai slishyatham,
Prabhadhandhwiha bhujyadham adha para brabrahmathmana stheeyatham.
5

Let us sit in a place of solitude,
Let us fix our mind in the ultimate truth of the soul,
Let us try to see the ultimate truth of the soul,
Let us try to see the world fully filled with that truth,
Let us destroy the effects of all karma done earlier,
Let us not get tied up with new Karmas,
Let us leave at this point all that is fated,
Let us all stay with the ultimate truth.

Ya sloka panchakamidham padathe manushya,
Sanchithyanudhinam sthirathamupethya,
Thasyasu samsruthi dhavanala theevra ghora,
Thapa prasanthi muyathi chithi prasadhal. 6

He who reads these pentet of verses daily,
Daily earns and saves stability in life,
He does not get affected by the intense,
Heat of the sorrow of life,
Because this thapas makes him wise.

Sai Baba Ashtotra Sata Namavali

[The 108 names of Baba]

Translated by P. R. Ramachander

[Shirdi Sai Baba was one of the greatest saints of modern times. His utter simplicity, tolerance to all religion and a remarkable life has attracted lot of devotees to him. These 108 names were taken from sairaghavendra.com. Since I could not see the original in Sanskrit, there is a possibility of mistakes in the translations. I am sure Baba would get them corrected.]

Om Sree sainadhaya namah - Lord Sai

Om Lakshmi-narayanaya namah - Lord Lakshmi narayana

Om Krishna-rama-siva marutyadi rupaya namah - Lord with the form of Krishna, Rama, Shiva and Anjaneya

Om Shesha-shaene namah - Lord who sleeps on the snake Sesha

Om Goda-varee-tata shirdi-vasine namah - Lord who lived in Shirdi which is on shores of Godavari

Om Bhaktha hruda-layaya namah - He who merges with the heart of his devotees

Om Sarwa-hrunni-layaya namah - He who merges with all hearts

Om Bhuta-vasaya namah - He who lives in all beings

Om Bhuta bhavi-shyadbhava varji-taya namah - He who removes thoughts about past, present and future

Om Kalati-taya namah - He who is beyond time

Om kalaya namah - He who is the time

Om Kala kalaya namah - He who is the killer of God of death

Om Kaladarpa damanaya namah - He who removes pain inflicted by God of death

Om Mrutyum-jayaya namah - He who has succeeded death

Om Amartyaya namah - He who is a super human being

Om Martya bhaya-pradaya namah - He who gives salvation to human beings

Om Jiva-dharaya nama - He who is the support to life

Om Sarwa-daraya namah - He who is support of everything

Om Bhakta-vana samar-dhaya namah - He who is worshipped by forest of devotees

Om Bhakta-vana prati-gynaya namah - He who is the affirmation of the forest of devotion

Om Anna vastradaya namah - He who gives food and cloths

Om Aarogya kshema-daya namah - He who grants health and comfort

Om Dhanamangalya pradaya namah - He who grants well being and wealth

Om Bhuddi siddi-pradaya namah - He who grants wisdom and power

Om Putra mitra kalatra bandhu-daya namah - He who grants son, friend, wife and relatives
Om Yoga kshema vahaya namah - He who looks after our well being
Om Aapadbhanda-vaya namah- He who is the friend in times of danger
Om Marga-bandave namah - He who is the friend of the way
Om Bhukthi mukti swarga-pavar-gadaya namah - He who gives devotion, salvation and heaven
Om Priyaya namah - He who is very dear

Om Priti vardanaya namah - He who has a pleasing face
Om Antarya-mine namah - He who is in side
Om Sachi-datmane namah - He who is the divine truth
Om Nitya-nandaya namah - He who is happy forever
Om Parama-sukha-daya namah - He who gives immense (divine) pleasure
Om Parame-shwaraya namah - He who is the divine lord
Om Para-bramhane namah - He who is the ultimate Brahman
Om Paramat-mane namah - He who is the divine soul
Om Gynana-swarupine namah - He who is wisdom personified
Om Jagath pitrena namah - He who is the father of universe

Om Bhakthanam matru datru pitamahaya namah - He who is mother, father and grand father
Om Bhaktha abhaya-pradaya namah - He who gives protection to devotees
Om Bhaktha-para-deenaya namah - He who is in the control of his devotees
Om Bhaktha-nugraha karaya namah - He who blesses his devotees
Om Sharanagata vatsalaya namah - He who loves people surrendering to him
Om Bhakti shakti pradaya namah - He who gives strength to his devotees
Om Gynana vairagya pradaya namah - He who gives wisdom and renunciation
Om Prama pradaya namah - He who grants salvation
Om Samkshaya-hrudaya daorbalya-paapakarma vasana-kshya-karaya namah - He who weakens weakness of heart and propensity for sins
Om Hrudaya-grandhi bheda-kaya namah - He who destroys the attachment of the heart

Om Karma dvamsine namah - He who destroys effect of previous births
Om Shuda satya aditaaya namah - He who sin of pure truth
Om Gunatita gunat-mane namah - He who is beyond charecterstics but is personification of them.
Om Ananta-kalyana gunaya namah - He who is the limitless good qualities
Om Amita-para-kramaya namah - He who is greatly valorous
Om Jnane namah - He who is wisdom
Om Durdharksha-kshobyaya namah - He who gets angry with bad people
Om Apari-jitaya namah - He who cannot be defeated

Om Trilokeshu avighata gataye namah - He who removes impediment for journey in the three worlds.

Om Ashakya rahitaya namah - He who is perennially there

Om Sarwashakti-murthaye namah - He who is the idol of all powers

Om Surupa sundaraya namah - He who is form is very pretty

Om Sulocha-naya namah - He who has good eyes

Om Bahurupa vishva-murthaye namah - He who is the form of the world with several forms.

Om Arupa avya-kthaya namah - He who is formless and not clear

Om Achintyaya namah - He who is beyond thought

Om Sukshmaya namah - He who has a micro form

Om Sarwantar-yamine namah - He who is in everything

Om Mano-vaga-titaya namah - He who is beyond mind and words

Om Prema-murtaye namah - He who is personification of love

Om Sulaba-durla-baya namah - He who is easy as well as difficult to get

Om Asrahaya saha-yaaya namah - He who helps people depending on him

Om Anadha-nadha dina-bhandave namah - The merciful lord of orphans

Om Sarwabhara bhrute namah - He who wears all ornaments

Om Akarmaneka karma-sukarmine namah - He who does good deeds among all deeds

Om Punya-shravana keerta-naaya namah - He who likes to hear the song of good deeds

Om Thir dhaya namah - He who is the path and stair case

Om Vaasu-devaaya namah - He who is Lord Krishna

Om Sathangataye namah - He who gives us salvation

Om Satya-narayanaya namah - He who is Sathya Narayana

Om Loka-naadhaya namah - He who is the Lord of all people

Om Paavana ana-ghaya namah - He who is pure in my mind beyond limits

Om Amrutham-shave namah - He who is nectar

Om Bhaskara-prabhaya namah - He who has light like Sun

Om Bramha-charya taparcharyadi suvrataaya namah - He who observes penance of Brahmachari as well as sages

Om Satya-dharma paraaya-naaya namah - He who reads forever about Truth and Dharma

Om Sidhe-shwaraya namah - He who is the divine God

Om Sidha-samkalpaya namah - He who is the divine thought

Om Yoge-shwaraaya namah - He who is the Lord of Yogas

Om Bhagavate namah - he who is wise about God

Om Bhakta-vatsalaaya namah - He who cherishes his devotees

Om Satpuru-shaya namah - He who is a good man

Om Purusho-ttamaya namah - He who is the greatest Purusha (man)

Om Satya-tatva bhodhakaya namah - He who teaches essence of truth
Om Kamadi-shadvri dhvamsine namah - He who destroys six hankerings like passion
Om Abedha-namdanu bhava-pradaya namah - He who gives unalloyed blessings
Om Sama-sarvamata samataya namah - He who is tolerant and equal to all
Om Sri dakshina murthaye namah - He who is Dakshina murthy
Om Sri venkatesha ramanaya namah - He who is Lord Venkateswara
Om Adbhuta-nanta charyaya namah - He who has the story of wonder and happiness

Om Pravannarti haraya namah - He who destroys great hankerings
Om Samsara sarwa-duhkha kshaya-karaya namah - He who reduces the entire sorrow of the world
Om Sarva-vitpar-vato mukhaya namah - He who has the same face to every one
Om Sarvamtarba-histhitaya namah - He who lives inside everybody
Om Sarva-mangala-karaya namah - He who does all good deeds
Om Sarva-bhishta pradaya namah - He who grants all desires
Om Sama-rasa sanmarga sthapa-naya namah - He who established the good path of reconciliation
Om Samardha sadguru sri sainadhaya namah - He who is Lord Sai and teacher Samartha Ramdas

Eti Sree Sainadha Astottara Shatanamavali Samaptham - Thus ends the 108 names of Lord Sai.

Sai Baba Ki Aarthi

E-Text Source of English Transliteration: prophet666.com

Translated by P. R. Ramachander

[Aarthi is a very preferred form of worship to any God in North India; normally the devotee sings this song before the God. This Aarthi is addressed to Shirdi Sai Baba.]

Aarti Shree Sai Guruvar Ki, I
Parmanand Sada Survar Ki. II 1

This is song of prayer to the great teacher Sai,
The great God who was always immersed in divine joy.

Jaki kripa vipul sukhkari, I
Dukh, shok, sankat, bhaykari II 2

His mercy gives great pleasure,
And removes all types of sorrow.

Shirdi mein avtar rachaya, I
Chamatkar se tatva dikhaya II 3

He took birth in Shirdi
And due to his greatness,
He showed essence of all principles.

Bhakt charan par aaye, I
veh sukh-shanti chirtan paye II 4

The devotees came to his feet,
And they got happiness and peace.

Bhav dhare mann mein jaisa, I
pavat anubhav woh hi waisa II 5

Their experiences were very similar,
With the attitude that they had in mind.

Guru ki lagave tan ko, I
Samadhan lahbhat uss mannko II 6

The one who surrenders his body to the Guru,
Would get mental peace.

Sai naam sada jo gave, I
So phal jag mein shshvat pave II 7

He who sings the name of Sai,
Would get results which are permanent in this world.

Guruvarsar kari pooja-seval,
uss par kripa karat gurudeva II 8

On him who serves the great Guru,
He Would show mercy on him.

Ram, krishna, Hanuman roop mein, I:
De darshan jaanat jo mann mein II 9

To those who think of Rama, Krishna or Hanuman,
He spears to them in that form in their mind.

Vividh dharm ke sevak aate,
Darshan se eechit phal pate II 10

To those who are devotees of different temples,
He appears to them in that form and fulfills their desires.

Jai bolo Saibaba ki, I
Jai bolo Avdhotguru ki II 11

Tell victory to Sai Baba
Tell victory to Sai Baba.

Saidass Aarti ko gave, I
Ghar mein basi sukh, mangal pave II 12

If the devotee of Sai sings this prayer,
In his house he will have pleasure and joy.

Sai Jai Sadhaa Nanda Yadhunaatha

[Victory to the ever happy King of Saints]

Translated by P. R. Ramachander

[Sai Baba was a great modern day saint who lived in Shirdi, Maharashtra. He was considered as incarnation of God Dathathreya by some and of Saint Kabir by some. He lived a very simple life and is believed to have performed several miracles. Sai Baba taught a moral code of love, forgiveness, helping others, charity, contentment, inner peace, devotion to God and guru. He has millions of followers who consider him as their God, their teacher, their friend and their guide. Thursday is supposed the most holy day to pray him.]

Jay sadhaanandha yadhunaatha
Sakala vinutha raghunaatha
Rajata maha naga naatha
Pavanaathmaja sainaatha. (Jai Sadananda Yadunatha)

Victory to the ever happy king of saints,
For he is the Lord of Raghu clan,
Recognized by every one,
He is the silvery lord of serpents
And He is the Lord Sai,
Who is the son of wind god.

Pathri grama sambhootha
Viprothama kula jaatha
Sarva sadhguno bhedha
Phakeera pushta vikhyatha. (Jai Sadananda Yadunatha)

Born in the village called Pathri,
In a clan of great Brahmins,
He is beyond the six qualities
He is an itinerant saint,
Who is very famous.

Desha muga priya baala
Divyaathbudha gana leela
Gnyana bhakthi vanamaala
Bhuvana manohara sheela. (Jai Sadananda Yadunatha)

Darling lad who is the face of our land,
He performs holy and wonderful miracles,
He wears the forest garland of devotion and knowledge,
And performs the pretty acts in this world.

Godhavari vana chaari
Nithya noothya bramhachaari
Sathya nanda vihaari
Sarva papa parihaari. (Jai Sadananda Yadunatha)

He wanders in the forests round Godavari,
He is the very peculiar perennial bachelor,
He always dwells on the real joy,
And completely offsets all sins.

Gana Panditha Gosayi
Divya Dwarakaamaayi
Thathwa Mahodhadhi Sai
Sri Guru Satguru Sai. (Jai Sadananda Yadunatha)

He is the greatly learned wandering monk,
Of the very holy Dwarakamai,*
Who is Sai, the great ocean philosophy,
And also he is the great and noble teacher called Sai.
* Temple in Shirdi where Sai Baba lived

Shakthi mukthi dhaadhaara
Bhaktha sidha sanchaara
Bhavitha bhavyaakaara
Bhava bandhana parihaara. (Jai Sadananda Yadunatha)

He presents us with strength and salvation,
He wanders with devotees and spiritual souls,
He makes to happen the future,
And he is the antidote for ills of domestic life.

Nimba Kalpa Tharu Moola
Vaasa Krupa Manimaala
Mangiricha Gopaala
Paalaya Thulasi Maala. (Jai Sadananda Yadunatha)

He sits underneath a plant of lime,
He is the beaded chain of mercy
He is the gopala of the mountain of mind,
Who protects us with his garland of Thulasi.

Sai Natha Ashtakam

[Octet to Lord Sai]

Translated By P. R.Ramachander

[Sai Baba was a great modern day saint who lived in Shirdi, Maharashtra. He was considered as incarnation of God Dathathreya by some and of Saint Kabir by some. He lived a very simple life and is believed to have performed several miracles. Sai Baba taught a moral code of love, forgiveness, helping others, charity, contentment, inner peace, devotion to God and guru. He has millions of followers who consider him as their God, their teacher, their friend and their guide. Thursday is supposed the most holy day to pray him.]

Pathri grama samudhbhootham dwarakamaayi vasinam
Bhaktha beeshta pratham devam Sai Natham namamyaham

I salute that Lord Sai,
Who was born in Pathri village,
Who lived in Dwarakamayi,
And who fulfilled desires of devotees.

Mahonnatha kule jaatham ksheerabdhi same shubhe
Dwijarajam thamoknantham Sai Natham namamyaham

I salute that Lord Sai,
Who was born in a great caste,
Who is as good as the ocean of milk,
Who was a great Brahmin, and dispelled darkness.

Jagadhodharanartham yo naroppa tharo vibuhu
Yoginamcha mahathmanam Sai Natham namamyaham

I salute that Lord Sai,
Who took the human form of a saint,
For the redemption of this world,
And who is the greatest among saints.

Saakshathkaaram jayelaabhe swathmaaraamo gurormuhaath
Nirmamam mamadhaaknantham Sai Natham namamyaham

I salute that Lord Sai,
Who blessed with victory and vision of God,
For those who got teaching from a Guru,
Who was not egoist and never was selfish.

Yasya darshana maathrena nashyanthi vyadi kotayaha
Sarve papah pranashyanthi Sai Natham namamyaham

I salute that Sai,
On just seeing whom,
Crores of diseases would be cured,
And all the sins committed would be destroyed.

Narasimhadhi sishyanaam thatho yoshrunuthgruhamguruhu
Bhavabandhaaya harthaaram Sai Natham namamyaham

I salute that Lord Sai,
Who is the disciple of Narasimha,
Who is the teacher of all teachers,
Who cuts of attachments in life.

Dhana heenaan dhanaatyanyaha sama drishtyaiva pashyathi
Karunaa saagaram devam Sai Natham namamyaham

I salute that Sai,
Who gave money to the poor,
Who saw every one as equal,
And who is the ocean of mercy.

Saamadhi sthubhyo bhakthaha nava drushta vaartha dhaanathaha
Achintya mahimaanantham Sai Natham namamyaham

I salute that Lord Sai,
Who blessed his devotees with Samadhi,
As well as all knowing sight and riches,
And who had inestimable greatness.

Maatha sai math pitha sai naathaha
Swami Sai math sakha Sai Nathaha
Sarvaswamme sai nadhidhyanuhu
Naanyam jaane neive jaane na jaane
Namah shri Sai Nathaya mohathanthra vinashine

My mother is Lord Sai,
My father is Lord Sai,
My God is Lord Sai,
My friend is Lord Sai,
And I see in everything,
Nothing except Sai,

I do not know anything,
I do not know anything,
And I salute that Lord Sai,
Who is killer of all passions and desires.

Sai Natha Jaya Guru Deva

Translated By P. R. Ramachander

[Sai Baba was a great modern day saint who lived in Shirdi, Maharashtra. He was considered as incarnation of God Dathathreya by some and of Saint Kabir by some. He lived a very simple life and is believed to have performed several miracles. Sai Baba taught a moral code of love, forgiveness, helping others, charity, contentment, inner peace, devotion to God and guru He has millions of followers who consider him as their God, their teacher, their friend and their guide. Thursday is supposed the most holy day to pray him.]

Jaya guru deva Sai Natha
Sadu shironmani Sai Natha.

Victory to the great teacher Sai Natha,
The gem among Sadhus, Sai Natha.

Anthaka mardhana Sai Natha
Anthya shaya Sai Natha
Apremeya Sai Natha
Amitha parakrama Sai Natha. (Jaya Guru ..)

Dispeller of Darkness, Sai Natha,
Limit of philosophy, Sai Natha,
Incomparable, Sai Natha,
The greatly valorous, Sai Natha.

Aapth baandhava Sai Natha
Aarthathraana Sai Natha
Kancha vilochana Sai Natha
Kamaneeyanana Sai Natha. (Jaya Guru ..)

Friend in dangers, Sai Natha,
Helper of the oppressed, Sai Natha,
The Golden eyed one, Sai Natha,
One with an attractive walk, Sai Natha.

Kaama rahitha Sai Natha
Kaamitha phaladha Sai Natha
Chintha naashaka Sai Natha
Chinthitha bandhana Sai Natha. (Jaya Guru ..)

Desireless one, Sai Natha
One who fulfills our desires, Sai Natha,
One who destroys worry, Sai Natha,
One who ties with meditation, Sai Natha.

Shiridi vaasa Sai Natha
Shrihari roopa Sai Natha
Dwantha vinaashaka Sai Natha
Dwaraka vaasa Sai Natha. (Jaya Guru ..)

One who lives in Shirdi, Sai Natha,
One who has form of Hari, Sai Natha,
One who destroys separate identity, Sai Natha,
One who lives in Dwaraka, Sai Natha.

Thathwa bodhaka sainaatha
Dakshina moorthe Sai Natha
Dharma supaalana Sai Natha
Dareedra naashaka Sai Natha. (Jaya Guru ..)

The teacher of philosophy, Sai Natha,
The Lord of the South, Sai Natha,
One who looks after faith, Sai Natha,
Destroyer of poverty, Sai Natha.

Divya gunalaya Sai Natha
Theertha paadha Sai Natha
Nithyananda Sai Natha
Nirmala roopa Sai Natha. (Jaya Guru ..)

Temple of good qualities, Sai Natha,
One whose feet is sacred, Sai Natha,
Ever blissful, Sai Natha,
One with clear form, Sai Natha.

Nirjitha kaama Sai Natha
Nitya mahotsava Sai Natha
Bhaktha vatsala Sai Natha
Papa vimochana Sai Natha. (Jaya Guru ..)

One who is victorious in action, Sai Natha,
One who is a perennial festival, Sai Natha,
Lover of devotees, Sai Natha,
Redemption of sinners, Sai Natha.

Pathitha paavana Sai Natha
Bhagavadha priya Sai Natha
Purana purusha Sai Natha
Punya shloka Sai Natha. (Jaya Guru ..)

Lord of the oppressed, Sai Natha,
Lover of learned, Sai Natha,
Great one of epics, Sai Natha,
One who is a Holy chant, Sai Natha.

Pankaja nayana Sai Natha
Mangala roopa Sai Natha
Vengucha ramana Sai Natha
Sankata harana Sai Natha. (Jaya Guru ..)

Lotus eyed one, Sai Natha,
One with holy form, Sai Natha,
One who is Balaji, Sai Natha,
Dispeeler of sorrow, Sai Natha,

Sarva janaashraya Sai Natha
Sarva bheeshtadha Sai Natha
Satchithaananda Sai Natha
Samartha sadguru Sai Natha. (Jaya Guru ..)

Giver of protection to all, Sai Natha,
Sum of all desires, Sai Natha.
The divine and eternal joy, Sai Natha.
The clever great teacher, Sai Natha.

Sai Prayer

Translation By P. R. Ramachander

[Here is a very beautiful prayer to Sai Baba of Shirdi in Hindi)

Dheena Dukhiyom se Prem Kao,
Sai Prasanna Hoga,
Prem Karo, Prem Karo, Prem Karo,
Sai Prasanna hoga,

Love the oppressed,
Love those who are sad,
Sai would be pleased with you,
Love, love and Love,
Sai would be pleased with you.

Sai Meraa, Main theraa,
Yeh prem ki bhakthi dhara,
sai prem ki bhakthi dhara

Sai belongs to me,
And I belong to Sai,
This is the stream of love,
This is the stream of love of Sai.

Dhayaa karo, Kripa karo, Sai
Raksha karo, Mere Sai,
Raksha karo, Mere Sai

Oh Sai, Show kindness, show mercy,
Oh my Sai, protect me,
Oh, my Sai, protect me.

Sai Saranam Stotram

Prayer of Refuge to Shirdi Sai Baba
Translated by P. R. Ramachander

[Here is a very great and soulful prayer addressed to the Saibaba of Shirdi. IN essence it says even for the worst possible human being who does not have any refuge whatsoever, Sai Baba is the refuge. This prayer is from a book of Thursday prayers at Shirdi. I felt at great peace after translating this great prayer.]

1. Sarva sadhanaheenasya, paradheenasya sarvadhaa,
Papapeenasya dheenasya, Sri Sai Saranam mama.

To me who is not having anything, who is always being under control of others,
Who is swollen with sins and who is helpless, Sri Sai Baba is my refuge.

2. Samasara - sukha-samprapthi, sanmukhasya viseshatha,
Bahirmukhasya jeevasya, Sri Sai Saranam mama.

For getting pleasure in life, specially with a happy face
To an indifferent being like me, Sri Sai Baba is my refuge.

3. Sadaa vishayakamasya, dehaaramasya sarvadhaa,
Dushta svabhava vamasya, Sri Sai Saranam mama.

Always interested in worldly pleasures and always doing nothing,
And being bad with wicked habits, Sri Sai Baba is my refuge.

4. Samsara sarpa drashtasya, Dharma brashtasya durmathe,
Loukeeka prapthi kashtasya, Sri Sai Saranam Mama.

Being a snake bite to domestic life, who has been banished from religion,
who is ignorant,
And who has difficulty in achieving worldly success, Sri Sai Baba is my refuge.

5. Vismrutham sweeya dharmasya, karma mohitha chethasa,
Svaroopam jnana soonyasya, Sri Sai Saranam Mama.

Being one who has forgotten his own wife, one whose heart is deceived by Karma,
Who is ignorant of the form of god, Sri Sai Baba is my refuge.

6. Vishaya krantha dehasya vemukhatha samam they,
Indarayascha graheethasya, Sri Sai Saranam mama,

Being one with body attached to pleasures, being equal to the mouth of a
bird,
And one being controlled by sense organs, Sri Sai Baba is my refuge.

7. Samsara sindhu magnasya, bagnam bhavasya dushkruthe,
Dhurbhava bhagna chithasya, Sri Sai Saranam mama,

Being drowned in ocean of domestic life, who is disappointed and doing evil
deeds,
Who has bad inclination and a broken heart, Sri Sai Baba is my refuge.

8. Viveka, Dhairya, Bhakthyadhi rahithasya nirantharam,
Virudha karu naa sakathe, Sri Sai Saranam Mama.

Being one who is permanently devoid of wisdom, courage and devotion,
And who cannot give up cowardly acts, Sri Sai Baba is my refuge.

9. Sarva sadhana soonyasya, sadhanam Sai yevathu,
Thasmad sarvathmana nithyam, Sri Sai Saranam mama.

When nothing is there with us, Sai becomes everything,
And so all beings daily say, Sri Sai Baba is my refuge.

Thvameva matha cha pitha thvameva, thvameva bandhusa, sakha
thvameva,
Thvameva vidhya, dravinam thvameva, thvameva sarvam mama Sai nadhaa.

You are my mother, you are my father, you are my relation, you are my friend,
You are my education, you are my wealth, and so Lord Sai, you are my
refuge

Kayenavacha manasendairvaa, budhyathmana vaa prakruthi svabhavath,
Karomi yadhyath sakalam parasmai, Narayanayethi samarpayami

Whatever is being done by me, my body, words, mind, sense organs, intellect
and soul,
Or by my natural inclinations, I surrender all them to Lord Narayana.

Hari Om thath sath, Sri Sai Paramathmane nama

Hari and Om are the truth, salutations to the infinite soul Sai

Anatha koti, Brahmanda Nayaka, Maha Rajadhi Raja,
Maha Samartha Para brahma Sri Sachidananda svaroopo Sadguru,
Sri Sai Nadha Baba Maharaj ki jai.

Victory to Lord of the endless crores of universes, the great king of kings,
The very knowledgeable Divine Brahman, one with form of divine joy,
The great teacher Lord Sai Baba.

Sarpa Baadhaa Nivruthi Sloka

[Verses to remove problems due to snakes]

Translated by P. R. Ramachander

[Here is a powerful prayer to get rid of the fear/problems created by snakes.]

1. Anantho, vasuki sesha padmanabhascha kambala,
Drutharashtra, sankha pala, thakshaka Kaliya sthadha

Ananth, Vasuki, Adhi Sesha, Padmanabha, Kambala,
Drutharashtra, Sankhapala, Thakshaka and Kaliya

2. Yethani nava naamaani nagaanaan cha mahathmaanaam,
Sayam kale paden nithya, pratha kale viseshatha

These names of nine snakes who are great,
A should be read daily in the evening and specially in the mornings

3. Narmadhayai nama, pratha Narmadhatai Namon
Namosthu Narmadhe thubhyam thrahi maam visha sarpatha.

Salutations to Narmadha, Salutations to Narmadha in the morning and at
night,
I salute you Narmadha and pray, please save me from poisonous serpents.

4. Asitham chaarthimandham cha suneedhim chapin ya smareth,
Diva vaa yadhi vaa rathrou naasya sarpa bhayam bhaveth.

Remembering about Asitha, Arthimandha and Suneethi,
In the day time or also night, there would not be any fear against snakes.

5. Yo jarath karuno jatho jarath karou maha yasa,
Aashtheeka sarpa sathre vaa pannagan yo abhyarakshatha

He who was born to sage Jarathkaru to his wife Jarathkaru was the very
famous,

Sage Astheeka * who prevented the killing of the snakes,
In the Sarpa Yaga (conducted by King Janamejaya.)

* Sage who is half snake and Half-man.

6. Tham smarantham mahaa bhagaa na maam himsithu marhatha

Meditating on these great people, I do not merit to be troubled.

7. Sarasarpa bhadram they dhooram gacha maha yasa,
Janamejayasya yajnanthe Aastheeka vachanam smaran

Remember the words of sage Astheeka at the end of the Yaga by
Janamejaya,

"Oh snake, go away far off from here, oh famous one."

Sarva Mangalashtakam

By Sri Vadhiraja Theetha

Translated by P. R. Ramachander

[Sri Vadhi Raja Theertha is a great Saint from the Dwaitha system. Here is a remarkable prayer for auspiciousness written by him. Every stanza requests a group of gods / people / sages / planets etc to bless us with auspiciousness.]

1. Lakshmeer yasya parigraha Kamalabhoor soonu, Karuthman Radha,
Pouthra Chandra Vibhooshana, Suraguru seshassayana,
Brahmandam vara mandiram, sura ganaa yasya prabho ssevaka,
Sa trilokya kutumba palana para, kuryath sada mangalam.

Lakshmi married him, his son is lotus born, Garuda is his vehicle,
His grandson is Lord Shiva who wears the moon, who is the teacher of
Devas,
Adhishesha is his bed, the universe is his divine home, all devas are his
servants,
And let that God who looks after all the families of three worlds, bless me
always with auspiciousness.

2. Brahma, Vayu, Giresa, Seshha, Garudaa Devendra, Kamou, Guru,
Chandar arkou Varunaa Analou Anupamou Vidhyes Vigneswarou,
Nasathyou niruthir maruth gana yuthaa, parjanya mithradhaya,
Sasthreega sura pungava, prathi dinam kurvanthu vo mangalam.

Let Brahma, wind god, Lord shiva, Adhishesha, Indra, Kama, Brahaspathi
(Guru),
Chandra, Sun God, Varuna, Fire God, Manu, Yama, Kubhera and Ganesa,
Lord of death, Nirayathi, Wind God, Lord of Rain and Sun God,
And all these devas with their ladies, may bless me daily with auspiciousness.

3. Viswamithra, Parasarou Bragavo Agasthya, Pulasthya, Krathu,
Sriman Athri, Mareechi Kouthsa, pulahaa, Sakthi, Vasishto, angeera,
Mandavyo Jamadagni, Gowthama, Bharadwaja aadhya thapasa,
Srimad Vishnu padabja Bhakthi niradaa, Kurvanthu no mangalam.

Let Sages like Viswamithra, Parasara, Bhargava, Agasthya, Pulasthya,
Krathu,
Athri, Mareechi Kuthsa, Pulaha, Sakthi, Vasishta, Angeeras,
Mandavya, Jamadagni, Gowthama and Bhardwaja, who are
Devotees of the lotus like feet of Vishnu, Bless me with auspiciousness.

4. Maandathaa, nahusho, Ambareesha, Sagarou Raja prathur haihayasya,
Sriman Dharma sutho, Nalo, Dasaratho, Ramo, Yayathi, yathu,
Ikshuvakuscha, Vibheeshana Bharatha cha Uthana pada, druva,
Vidhyadhyaa bhuvi buja, prathi dinam kurvanthu vo Magalam

Let kings Mandatha, Nahusha, Ambareesha, Sagara, Prathu, Haihaya,
Dharma puthra, Nala, Dasaratha, Rama, Yayathi, Yathu,
Ikshuvaku, Vibhishana, Bharatha, Uthana pada, Druva,
And others who looked after the earth bless me daily with auspiciousness.

5. Sri Merur, Himavanscha, Mandara Giri, Kailsa Sailai thadhaa,
Mahendro, malayascha, vindhya nishadhou Simha sthadhaa Raivatha,
Sahyadrir vara Gandhamadhna girir, Mainaka, Ghomanthaka,
Vidhyadhyaa bhuvi boo brutha, prathi dinam kurvanthu vo mangalam.

Let the mountains Meru, Himalaya, Mandara, Kailasa,
Mahendra. Malaya, Vindhya, Nishadha, Simha, Raivatha,
Western Ghats, the divine Gandhamadhana, Mainaka, Gomanthaka,
And others who carry the earth, bless me daily with auspiciousness.

6. Ganga, Sindhu, Saraswathi cha Yamuna, Godavari, Narmadhaa,
Krishnaa, Bheemarathi cha palgu, Sarayu, Sri Gandaki, Gomathi,
Kaveri, Kapilaa Prayaga, vinathaa, Vethravathi, ithyadhayo,
Nadhya Sri Hari pada Pankaja Bhava, Kurvanthu vo Mangalam.

Let rivers Ganga, Sindhu, Saraswathi, Yamuna, Narmadha,
Krishna, Bheemarathi, Palgu, Sarayu, Gandaki, Gomathi,
Cauvery, Kapila, Prayaga Vinatha, Vethravathi and others,
Which are from the feet of Lord Vishnu bless me with auspiciousness.

7. Vedaascho Upanishad ganascha vividhaa Saanka puraanaan vidha,
Vedanthee api manthra thanthra Sahithaa stharka smruteenaam ganaa,
Kavya alankruthi, neethi nataka ganaa, Sabdascha naanaa vidha,
Sri Vishnor guna rasi keerthana karaa, kurvathu vo mangalam.

Let Vedas, all Upanishads Sankhya, epics,
Vedanthee, Manthra, Thanthra, Tharka, all smrutees,
Books, figure of speech, law books, All dramas and different words,
All of which praise Lord Vishnu's characters, bless me with auspiciousness.

8. Aadhithyadhi nava grahaa Shubhakaraa, Meshadhayo Rasayo,
Nakshtrani Sayogascha thidhaya, thad devathaa, thad ganaa,
Maasabdhhaa ruthuva sthadaiva divasaa Sandhyasthadhaa rathraya,
Sarve sthavara jangamaa prathi dinam Kurvanthu vo mangalam.

The nine planets like sun God which do good, The rasis starting from Mesha,
Stars, yogas, thidhis and their gods, Ganas,
Months weeks, days, dusk as well as night,
And let all moving and non moving things daily bless me with auspiciousness.

9. Ithyethawaa Mangalashtakamidham Sri Vadhi Rajeswarai,
Vyakyatham jagadham abeeshta phaladham Sarva asubha dwamsanam,
Mangalyadhi Shubha kriyasu Sathatham Sandhyasu va padeth,
Darmarthaadhi Samastha vanchitha phalam prannothyasou manava.

This octet of auspiciousness written by Sri Vadhi Raja,
Fulfills the desires of the world, would destroy all bad things of life,
And should always be read before commencement of auspicious rituals and,
At dusk and dawn and would bless the devotee with,
Dharma, wealth and fulfill all his desires.

Shalaa Suktham

[Chant for the House]

Translated by P. R. Ramachander

[This prayer is taken from Atharvana Veda and is meant to be chanted before occupying a house. The prayer has been taken from RL Kashyap Veda manthras and Sukthas, published by SAKSI, Bangalore.]

Yihaiva dhruvaam ni minoomi shaalaam,
Kscheme thishtathi gruthamukshamana,
Thaam thwaa shale sarvaveeraa suviraa,
Arishtaviraa upa sam charima. 1

I fix my dwelling permanently here,
May I live in comfort with flowing light here,
May I approach you, oh dwelling, with all my good people,
With all my people who are fine.

Yihaiva dhruvaa prathi thishta shale,
Aswawathi, gomathi sunruthavathi,
Oorjaswathi, gruthavathi, payaswathi,
Ucharayaswa mahathe saubhaghyaa. 2

You stand here firmly, oh my house,
With horses (life energy), with cows (knowledge), with good speech,
With energy, with knowledge (ghee), with clarity of thought,
Please stand erect for great good luck.

Dharunyasi Shaale,
Bruhath cchandhaa puthee dhanya,
Aa thwam vathso gamaydhaa kumara,
Aadhenavah sayam aspandamaanaa. 3

You are our place of safety, my house,
With very tall roof and clean cereals,
May a boy and calf come in to you,
And the cattle after grazing in the evening.

Yimaam shalaam savitha, vayur, indro,
Brahaspathirni minothu prajanan,
Ukshanthu dhoonaa marutho gruthena,
Bhagho no raja ni krishim thanothu. 4

May the sun, air and Indra,
And the great teacher who knows all, look after this house,
May the maruths sprinkle it with water and light,
And the king bhaga support our efforts (cultivation)

Manasya pathni sharanaasyonaa,
Devi devebhirnimithasyagre,
Thrunaam vasaanasumana asasthwam adha,
Asmaabhyaam sahaviram rayim dhaa. 5

Queen of the house, provide me shelter,
You are the benevolent goddess, made first by devas,
May you who are made in grass, be kind to me,
And give me brave sons, riches and fortune.

Ruthena sthunnamadhi roha vamsagre,
Virajannapam vrukshva shathroon,
Maa they rishannupasattarom gruhanaam,
Shale shatham jiveema sharadha sarva veera. 6

Oh pole, climb on the pillar at the top of the clan,
Drive away my enemies by your great luster,
Let those who reside in this house not suffer,
May we along with our family live here for hundred autumns.

Yemam kumarasthauna,
Aa vathso jagathaa saha,
Yemam parisrutha kumbha,
Aa dhadhna kalashairaghu. 7

Let more and more youth come here,
Let cows and cattle come here,
Let overflowing pots come here,
Which are filled with curds.

Poorna naari prabhara kumbhametham,
Gruthasya dharam amuthena sambhruthaam,
Yimam pathruun amruthena samanghdhi,
Ishtaapurtham abhi rakshathi yemaam. 8

Oh lady fill his pot to the brim,
With ghee and nectar in that,
Let the pot be filled with nectar,
And let it protect our desires and this home.

Yima aapa prabharami
Yakshma naasini,
Grahaanupa praseedhami,
Amruthena sahagrina. 9

I bring this water full of luster,
Which destroys all ills,
And which is mixed with nectar,
And I occupy this house.

Prachyaam disa shaalaaya namo mahimne,
Savaha devebhyo svahebhya. 10

Salutations to the greatness of this house from east,
Fire offering to those who should be given fire offering.

Dakshina dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya. 11

Salutations to the greatness of this house from the west,
Fire offering to those who should be given fire offering.

Pradheechya dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya. 12

Salutations to the greatness of this house from the west,
Fire offering to those who should be given fire offering.

Udheechya dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya. 13

Salutations to the greatness of this house from the north,
Fire offering to those who should be given fire offering.

Dhruvaya dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya. 14

Salutations to the greatness of this house from the firm earth,
Fire offering to those who should be given fire offering.

Uurdhwa dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya. 15

Salutations to the greatness of this house from the top,
Fire offering to those who should be given fire offering.

Dhiso dhisa shaalaaya mahimne,
Savaha devebhyo svahebhya. 16

Salutations to the greatness of this house from all directions,
Fire offering to those who should be given fire offering.

Shatrugna Kavacham

(Armour of Shatrugna)

Translated by P. R. Ramachander

[Shatrugna was the youngest brother of Rama. He was born to Kaikeyi. It is believed that he is an incarnation of Sudarshana Chakra. There is a temple dedicated to Shatrugna in Payyamal in Kerala. There is a temple dedicated to him in Rishikesh. This rare Kavacham has been taken from the book, 49 Kavachangal published by Vidhyarambham Press, Kerala]

Sathrugnan drutha karmukham drutha maha thuneera banothamam,
Parswe Sri Raghu nandanasya vinayadh vame sthitham sundaram.
Ramam sweeyakarena thala dalajam, dhrtwadi chithram varam,
Sooryabham vyajanam sabha sthitham, aham tham vijayantham bhaje.

I sing about that victorious one, who is the destroyer of enemies.
Who holds the bow as well as quiver full of arrows,
Who is pretty and stands with humility on the left side of Lord Rama,
Who has been taught by Rama with his own hands, who carries his great form,
Who shines like Sun and fans Rama in the hall of audience.

Asya Sri Shatrugna kavacha manthrasya Agasthya rishi, Sri Shatrugno devatha, anushtup chanda, sudarsanan ithi bheejam, Kaikeyi nandana ithi Shakthi, Sri Bharathanuja ithi kelakam, Bharatha manthreesthyasthram Sri Rama dasa ithi kavacham, Lakshmanamsaja ithi manthram, Sri Shatrugna preethyartham sakala mana kamana sidhyartham Jape viniyoga

For the armour of Shatrugna the sage is Agasthya, the God addressed is Shatrugna, the meter is Anushtup, the seed is Sudarshana chakra, the power is son of Kaikeyi, brother of Bharatha is the nail. The minister of Bharatha is the arrow, The slave of Rama is the armour, The chant is one who has a part of Lakshmana and this is being chanted to please Shatrugna as well as to get fulfilled all the desires of my mind.

Ad ha Kara Nyasa

Now the rituals of the hand

Om Shatrugnaya Angushtabhyam nama,
Om Sudarshanaya tharjaneebhyaam nama,
Om Kaikeyi nandanaya madhyamabhyam nama,
Om Bharathanujaya Anamikabhyam nama
Om Bharatha manthrine Kanishtikabhyam nama
Om Rama dasaya kara thala kara prushtabyam nama

Om Shatrugna salutation by thumb
Om son of Kaikeyi, salutations by little finger,
Om Sudarshana Chakra, salutations by second finger
Om brother of Bharatha, salutations by middle finger,
Om minister of Bharatha salutations by fourth finger
Om servant of Rama salutations by front and back by hand

Adha hrudanadhi nyasa
Now rituals by the chest

Om Shatrugnaya Hrudaye nama,
Om sudarsanaaya sirase swaha,
Om Kaikeyi thanayaya Shikhaya vashat,
Om Bhaathanujaya Kavachaya hum,
Om BHARATA manthrine nethra thrayaya Voushat,
Om Rama dasaya asthaya phat,
Ithi Hrudayani Shadanga nyasa

Om Salutation to Shatrugna, the heart
Om Salutations to Sudarsana, the head
Om salutations to Son of Kaikeyi, the hair
Om salutations brother of Bharatha, the armour
Om Salutations to minister of Bharatha, the three eyes
Om salutations to servant of Rama, the arrow
This is the ritual of the heart of six organs.

Adha Dhyanam
Now meditation

1. Ramasya samsthitham Vame, parswe vinaya poorvakam,
Kaikeyi nandanam soumyam mukatenaa thiranjitham

He stands with extreme humility on the left side near Rama,
He is the peaceful son of Kaikeyi who shines with his crown.

2. Rathna kankana keyura vana mala virajitham,
Rasanaa kundala dharam Rathna hara sa nupuram.

He shines in gem studded bangles, crown and the forest garland,
He wears girdle as well as ear studs, gem garland and anklet.

3. Vyjanena vijayantham, Janaki kantha madaraath,
Ramayastha kshanam veeram Kaikeyi thosha vardhanam.

He wins by doing service to consort of Sita by a fan,
He stands by Rama always and increases happiness of Kaikeyi

4. Dwibhujam, kanja nayanam divya peethambaranwitham,
Sumukham, sundaram, Megha shyamalam, sundarananam

He has two hands, has lotus like eyes, wears divine red silk,
He has a pleasant face, pretty, black like a cloud and a pretty face.

5. Rama vakye datha karnam, Rakshognam Gadga dharinam,
Dhanur bana dharam sreshtam drutha thuneeramuthamam

He who has given his ears to words of Rama,
He who kills asuras, He who is armed with the sword,
He who is armed with bow and arrow,
Who is great and has a fast and great quiver.

6. Sabhayam samsthitham ramyam, kasthuri thilakanchitham,
Mukutasthava thamsena shobitham cha smithananam.

He prettily sits in the stage, wears a thilaka of musk,
He shines with the great crown he wears and has smiling face.

7. Ravi vamsodhbhavam divya roopam Dasarathathmajam,
Mathura vasitham devam Lavanasura mardhanam.

He was born in the clan of the sun, has a divine form and is the son of
Dasaratha,
He was the demi god who lived in Mathura and he killed Lavanasura.

8. Ithi dhyathwa thu Shatrugnam Rama padekshanam hrudhi,
Padaneeya varam cchedham Kavacham thasya pavanam.

After meditating on Shatrugna like this and keeping the feet of Rama in the
heart,
If this blessed armour is read, then he would become pure.

9. Poorve thwa aavathu Sathrugna, pathu yamyē sudarsanan,
Kaikeyi nandana pathu, pratheeच्याam SARvada mama.

Let my east be protected by Shatrugna
And south be protected by Sadarashana,
And let the son of Kaikeyi always protect my west.

10. Pathu udheechyam Rama Bandhu pathwadho Bharathanuja,
Ravi vasodhbhava schordhwam, madhye Dasarathathmaja.

Let my west be protected by the relation of Rama,
Let the younger brother of Bharatha protect the down side,
Let the one born in the clan of Sun protect the upper portion,
And let the son of Dasaratha protect the middle portion.

11. Sarvatha pathu mamathra Kaikeyi thosha vardhana,
Syamalanga sira pathu, Phalam Sri Lakshmanaam saja.

Let all things be protected by him who increases joy of Kaikeyi,
Let the black one protect my head,
Let my forehead be protected by he who has part of Lakshmana.

12. Broovor madhye sada pathu sumukho athaavani thale.
Srutha keerthi pathir netthre, kapole pathu Raghava.

Let the pleasant one on this earth protect the centre of my eyelids,
Let the husband of Srutha Keerthi protect my eyes,
And let my head be protected by Raghava.*

* Since he belongs to Raghu clan.

13. Karnaa Kundala karno aavyath nasagram nrupa vamsaja,
Mukham mama yuvaa pathu, vanim spashtakshara.

Let my ears be protected by he who wears ear globes,
Let the tip of my nose be protected by the one belonging to royal family,
Let my face be protected by the lad.
Let my voice be protected by he whose pronunciation is clear.

14. Jihwam Subahu thatho, avyaad yoopu Kethu pitha dwijaan,
Chubukam ramya chubuka, kadam pathu subashana.

Let the father of Subahu protect my tongue,
Let the father of Yoopta Kethu protect my teeth,
Let my chin be protected by one who has a pretty chin,
Let my neck be protected by one who talks only good things.

15. Skandhou pathu Maha thejo, bhujou Raghava vakya kruth,
Karou may Kankana dhara, pathu Gadgi nakhaan mama.

Let the greatly resplendent one protect my shoulder,
Let my hands be protected one who obeys the words of Rama,
Let my arms be protected by one who wears armlets,
Let my nails be protected by one who holds the sword.

16. Kukshou Rama Priya pathu, pathu Vaksho Raghoothama,
Parswe Surarchitha pathu, pathu Prushtam varanana.

Let my abdomen be protected by one who is dear to Rama,
Let my chest be protected by the good one of the Raghu clan,
Let my sides be protected by one who is worshipped by devas,
Let my back be protected by one who has a blessed form.

17. Jataram pathu Rakshogna, pathu nabhim sulochana,
Katim Bharatha manthri may guhyam Rama sevaka

Let my belly be protected by one who kills the Rakshasa,
Let my navel be protected by one who has good eyes,
Let my stomach be protected by minister of Bharatha,
Let my private parts be protected by the servant of Rama.

18. Ramarpitha manasa pathu lingam, ooru smithanana,
Kodanda dhari pathathra Januni mama sarvada.

Let my penis be protected by one whose mind is with Rama,
Let my thighs be protected by one with smiling face,
Let the one who holds the Kodanda always protect my knee and feet.

19. Ramamithram pathu jange, gulphou pathu sunoopura,
Paadhou nrupathi poojyo aavyath Sriman padanguleer mama.

Let the friend of Rama protect my thighs,
Let my ankle be protected by one who wears good anklets,
Let the one who is worshipped by kings protect my feet,
And let the one who is blessed by Lakshmi protect my toes.

20. Pathwangani samasthani hyudaranga sada mama,
Romani Ramaneeyo aavyad Rathrou pathu Sudharmika.

Let my all other organs be protected by one who possesses all my organs,
Let my hair be protected by the pretty one,
And let me be protected at night by One who practices good Dharma.

21. Divaa may Sathya sandho aavyad Bhojane sarasathkara,
Gamane kala kando aavyath sarvadaa lavananthaka.

Let me protected in day time by the truthful one,
Let me protected at time of eating by one who is hospitable,
Let the black necked one protect me while I am travelling,
Let me always be protected by the killer of Lavanasura.

22. Yevam Shatrugna kavacham maya they samoodheeritham,
Ye padanthi nara swethath they naraa Soukhya bhagina

This armour of Shatrugna which I have told for your betterment,
If read by men would make them filled with pleasure and luck.

23. Shatrugnasya varam chedham Kavacham mangala pradham,
Padaneeyam narair bhakthya puthra pouthra pravardhanam.

Due to the blessings of Shatrugna, this armour would lead to good,
And if read with devotion by human beings would give them sons and grand sons.

24. Asya stotrasya padena yam yam kamam nara arthayedh,
Tham tham labhen nischayena sathyamethad vacho mama.

The human beings who read this for wanting whatever they want,
Would be blessed with what they want, And my words are true.

25. Putharthi prapnuyath puthram, Dhanarthi dhanamapnuyath,
Ichaam kamam thu kamarthi prapnyath padanaa dhinaa.

He who wants son will get sons. He who wants wealth would get wealth,
And the one who has desires would fulfill his wishes by reading it daily.

26. Kavachasyasya bhoomyaam hi shatrugnasya vinischayath,
Thasma dhethath sada bhakthyaapadaneeyam narai shubham.

Due to the decision of Shatrugna, in this earth, it is certain,
People will read this with devotion and would attain good things.

Iti Srimad Ananda Ramayane Sutheesha Agasthya samvade Sharygna
Kavacham samaptham

Thus ends the Armour of Shatrugna occurring in the discussion between
Agasthya and Sutheesha found in the Ananda Ramayana.

Shirdi Sai Baba Chalisa

Translated by P. R. Ramachander

[Though called Chalisa, this prayer has more than one hundred verses. You can find this in Hindi script at: shirdisaibabakripa.org.]

1. Pehle Sai ke charan main, apna sheesh namaaun main,
Kaise Shirdi Sai aaye, saara haal sunaun main.

First let me salute with my head the feet of Sai,
And tell you how Sai came to Shirdi and all other news about him.

2. Kaun hai mata, pita kaun hai, yeh na kisi ne bhi jaana,
Kaha janam Sai ne dhara, prashan paheli raha bana.

Who is his mother, who is his father, no one knew about this,
And who brought Sai up, has become a great riddle.

3. Koyee kahe Ayodhya ke, yeh Ramchandra bhagvan hain,
Koyee kehta SaiBaba, pavan putra Hanuman hain.

Some people said he is from Ayodhya and that he is Lord Ramachandra,
And some other people tell that, he is Hanuman, the son of wind god.

4. Koyee kehta mangal murti, Shri Gajanan hain Sai,
Koyee kehta Gokul-Mohan Devki Nandan hain Sai.

Some other people say that Sai is the auspicious God Ganesa,
And some other people say that he is the pretty boy of Gokula who was son of Devaki.

5. Shanker samaj bhakta kayee to, Baba ko bhajhte rahte,
Koyee kahe avatar datta ka, pooja Sai ki karte.

Devotees of Lord Shiva worship Sai as Shiva,
And some others say that he is incarnation of Datta and worship him.

6. Kuchha bhi maano unko tum, pur Sai hain sachche bhagvan,
Bade dayalu deen-bandhu, kitno ko diya jivan-daan.

Think whatever you feel about him but Sai is truly God,
He is greatly merciful, the friend of oppressed and how many people he has given life.

7. Kayee baras pehle ki ghatna, tumhe sunaunga main baat,
Kisee bhagyashaali ki, Shirdi main aayee thi baraat.

This a news which happened several years back and I would tell you about it,
The procession of tsome lucky groom came to Shirdi.

8. Aaya saath usi ke tha, baalak aik bahut sunder,
Aaya aaker vahin bus gaya, paavan Shirdi kiya nagar.

Along with them came a boy who was very pretty,
And after coming there, he started living there in the very city of Shirdi.

9. Kayee dino tak raha bhatakta, bhiksha maangi usne dar dar,
Aur dikhaee aisee leela, jag main jo ho gayee amar.

After several days with great fear he started begging for alms,
And showed such divine play that in the world he became deathless.

10. Jaise-jaise umar badi, badti hee vaisy, gae shaan,
Ghar ghar hone laga nagar main, Sai Baba kaa gungaan.

As and when his age increased, his fame also increased,
The greatness of Sai Baba was being sung from home to home.

11. Dig digant main laga goonjane, phir to Saiji ka naam,
Deen-dhukhi ki raksha karna, yahi raha Baba ka kaam.

In different directions the name of Sai was being sung,
For the only job of Baba was saving the oppressed as well as sad people,

12. Baba ke charno main ja kar, jo kehta main hoo nirdhan,
Daya usee par hoti unkee, khul jaate dhukh ke bandhan.

Any one who goes near Baba and said that, "I am poor",
He will show his mercy on him and would untie the tie of sorrow of him.

13. Kabhi kisee ne maangi bhiksha, do Baba mujhko suntaan,
Evam astoo tava kahikar Sai dete they usko vardaana.

If some one begs him for a boon and says, "Baba give me a child,"
He would say "Om so be it" and Sai would give him the boon.

14. Swayam dhukhi Baba ho jaate, deen-dukhijan ka lakh haal,
Anteh: karan shree Sai ka, sagar jaisa raha vishal.

When seeing the sorrow of the oppressed, Sai Baba would himself become sad,
For the mind of Baba is as broad as an ocean.

15. Bhakta ek madrasi aaya, ghar ka bahut bada dhanvaan,
Maal khajana behadh uskaa, keval nahi rahi suntaan.

One devotee from south India came who was a very rich man,
He had lots of money in his treasury but did not have children.

16. Laga manane Sainath ko, Baba mujh per daya karo,
Junjha se junkrit naiya ko, tum hee mairee par karo.

He started requesting Lord Sai, Baba, please take pity on me,
You only have to bring near me the boat tossed by a storm.

17. Kuldeepak ke bina andhera, chchaya hua ghar mein mere,
Isee liye aaya hoon Baba, hokar sharnagat tere.

Without the baby for my clan, darkness has spread in my home,
And I have come because of that and have surrendered to you.

18. Kuldeepak ke re abhav main, vyartha hai daulat ki maya,
Aaj bhikhari ban kar Baba, sharan tumhari main aaya,

Without that baby, the illusion of wealth is useless,
Today I have become a beggar and have come to surrender to you.

19. De do mujhko putra-daan, main runi rahoonga jivan bhar,
Aur kisi ki aas na mujko, siraf bharosa hai tum par.

Please give me a son, and I would be indebted to you for life,
I do not have any other desire, and I have faith only in you.

20. Anunaye-vinaye bahut ki usne, charano main dhar ke sheesh,
Tub prasana hokar Baba ne, diya bhakta ko yeh aashish.

He did actions of humility and obedience, and fell on the floor at his feet,
And then Baba was greatly pleased and consoled that devotee.

21. 'Allah bhala karega tera,' putra janam ho tere ghar,
Kripa rahegi tum per uski, aur tere uss balak per.

Alla would do you good and a son will be born at your home,
And he would shower his grace on you as well as that child.

22. Ab tak nahi kisi ne payaa, Sai ki kripa ka paar,
Putra ratna de madrasi ko, dhanya kiya uska sansaar.

Till then no body has seen the other shore of mercy of Baba,
And he gave a gem like son to the south Indian and made his family blessed.

23. Tan-man se jo bhaje usi ka jug main hota hai uddhar,
Sanch ko aanch nahi haiy Koyee, sada jooth ki hoti haar.

If one prays to him with mind and body, his world will prosper,
There is no danger in truth and lies will always be defeated.

24. Main hoon sada sahare uske, sada rahoonga uska daas,
Sai jaisa prabhu mila hai, itni ki kum haiy kya aash.

I am always his support, and would always be his slave,
I got a Lord like Sai, Is it any small achievement.

25. Mera bhi din tha ek aisa, miltee nahi mujhe thi roti,
Tan par kapda duur raha tha, sheish rahi nanhi si langoti,

There was a time in my life, when I was not getting bread to eat,
Cloths were far away from my body, only the loin cloth was left.

26. Sarita sammukh hone par bhi main pyasa ka pyasa tha,
Durdin mera mere ooper, davagani barsata tha.

Though there was a river in front of me, I was greatly thirsty,
During the bad times which fell on me, forest fire was raining on me.

27. Dharti ke atirikt jagat main, mera kuch avalumbh na tha,
Bana bhikhari main duniya main, dar dar thokar khata tha.

In this world except the earth, there was no support to me,
And I became a beggar in this world and was spending my time with great fear.

28. Aise main ik mitra mila jo, param bhakt Sai ka tha,
Janjalon se mukta, magar iss, jagti main veh bhi mujh sa tha.

At that time I got a friend who was a great devotee of Sai,
Though he was free from problems, he was also one like me.

29. Baba ke darshan ke khatir, mil dono ne kiya vichaar,
Sai jaise daya murti ke darshan ko ho gaiye taiyar.

About seeing Baba personally both of us thought,
And became ready to see the god of mercy like Sai.

30. Paavan Shirdi nagari main ja kar, dhekhi matvaali murti,
Dhanya janam ho gaya ki humne jab dhekhi Sai ki surti.

We went to the holy city of Shirdhi and saw that God in his hermitage,
And as soon as we saw the form of Sai, our life became greatly blessed.

31. Jabse kiye hai darshan humne, dukh sara kaphur ho gaya,
Sankat saare mite aur vipdaon ka ant ho gaya.

As soon as we saw him all our sorrow vanished in thin air,
All our sorrows were gone and the end of problems arrived.

32. Maan aur sammaan mila, bhiksha main humko Baba se,
Prati bambit ho uthe jagat main, hum Sai ki abha se.

We got respect and honour as alms from Baba,
And the light of Sai, got reflected in our world.

33. Baba ne sammaan diya haiy, maan diya is jivan main,
Iska hee sambal le main, hasta jaunga jivan main.

Baba has given us the honour and respect in our day to day life,
And I have taken the payment for that and would live my life with joy.

34. Sai ki leela ka mere, man par aisa assar huaa,
Lagta, jagti ke kan-kan main, jaise ho veh bhara huaa.

The grace and sport of Sai, had such a great effect in my life,
It appeared as if in every drop of the world, he was completely filled up.

35. 'Kashiram' Baba ka bhakt, iss Shirdi main rehta tha,
Maiy Sai ka Sai mera, veh duniya se kehta tha.

There was a devotee of Baba called Kashiram who was living in Shirdi,
He used to tell the world, I belong to Sai and Sai is definitely mine.

36. See kar svayam vastra bechta, gram nagar bazaro main,
Jhankrit uski hridh-tantri thi, Sai ki jhankaron se.

He used to make cloth himself and used to sell it in villages, towns and
markets,
And always the string of his heart was filled with the music of Sai.

37. Stabdh nisha thi, thay soye, rajni aanchal me chand sitare,
Nahi soojhta raha hath ka, hath timiri ke maare.

It was a dark night when in the cloth of darkness moon and stars were
shining,
And he held the small packet tightly and in her hand was a sword.

38. Vastra bech kar lote raha tha, hai! Haath se 'kaashi',
Vichitra bada sanyoga ki uss din aata tha veh akaki.

He was returning back after seeling cloths with some money in hand,
And his fate that day was strange, for he was coming alone.

39. Gher raah main khade ho gaye, usse kutil, anyaayi,
Maaro kaato looto iski, hee dhvani pari sunayee.

In that great darkness stood very cruel and dishonest people,
And he heard the sound, "Kill him, cut him", at that time.

40. Loot peet kar usse vahan se, kutil gaye champat ho,
Aaghaton se marmahat ho, usne di thi sangya kho.

By hitting him and robbing him on his vehicle,
For the sake of reforming them, he gave them all the money.

41. Bahut der tak pada raha vaha, vahin usi halat main,
Jaane kab kuch hosh ho utha, usko kisi palak main.

He was lying there for a lot of time, there itself in that state,
When some one helped him he regained his conscience.

42. Anjane hee uske muh se, nikal para tha Sai,
Jiski prati dhvani Shirdi main, Baba ko padi sunai.

Without his knowing his mouth was uttering the word "sai",
And the echo of that was heard by Baba in Shirdi.

43. Shubdh utha ho manas unka, Baba gaye vikal ho,
Lagta jaise ghatna sari, ghati unhi ke sanmukh ho.

From his mind a voice rose and Baba was perturbed,
And it was like the entire thing was happening in his presence.

44. Unmadi se idhar udhar tab, Baba lage bhatakne,
Sanmukh chizein jo bhi aiee, unkoo lage patkne.

Like a mad man Baba started walking to and fro,
And he was tossing all those that came in his way.

45. Aur dhadhakte angaro main, Baba ne kar dala,
Huye sashankit sabhi vahan, lakh tandav nritya nirala.

At that time in front of the burning fire, by what Baba did,
All people were perturbed by the great dance that Baba did.

46. Samajh gaye sab log ki koi, bhakt para sankat ain,
Shubit khade thai sabhi vahan par, pade huae vismaiye main.

All people then understood that some devotee was in great danger,
And all people were standing there like pillar and were thrown in great surprise.

47. Usse bachane ke hi khatir, Baba aaj vikal hai,
Uski hi pidaa se pidit, unka ant sthal hai.

Baba is greatly worried today for his sake,
And he was taking his suffering as if it is the end of that devotee.

48. Itne me hi vidhi ne apni, vichitrata dhikhlayi,
Lekar sanghya heen bhakt ko, gaadi ek vahan aayee,

At that time the fate showed one of its peculiarity,
One cart carrying that fainted devotee came there.

49. Sanmukh apne dekh bhakt ko, Sai ki aankhe bhar aayee.
Shant, dheer, gambhir sindhu sa, Baba ka anthsthal.
Aaj na jane kyon reh-rehkar, ho jaata tha chanchal

Seeing his devotee in front of him the eyes of Sai got filled up,
And though Baba's mind was peaceful, courageous and as great as sea,
That day for a peculiar reason it became moved.

50. Aaj daya ki murti svayum tha bana hua upchaari,
Aur bhakt ke liye aaj tha, dev bana prati haari.

Today the god of mercy became a nurse,
And for the sake of his devotee, he became a god to him.

51. Aaj bhakti ki visham pariksha main, safal hua tha Kaashi,
Uske hee darshan ki khatir, thai umde nagar-nivasi.

In this great test to the devotee, Kashi Ram has succeeded,
And for being able to see him the town people rose and came.

52. Jab bhi aur jahan bhi koyee, bhakta pade sankat main,
Uski raksha karne Baba jate hai palbhar main.

When and if any other devotee gets in to trouble,
Baba immediately went immediately to rescue him.

53. Yuga yuga ka hai satya yeh, nahi koi nayee kahani,
Aapat grasta bhakt jab hota, jate khudh antar yami.

This is not a story but the truth for several ages,
When a devotee gets in to trouble, The god himself goes there.

54. Bhedh bhaav se pare pujari manavta ke the Sai,
Jitne pyare Hindu-Muslim uutne hi Sikh isai.

Sai was above all differences and was a priest of humanity,
To him Sikhs were as dear as Hindus and Muslims.

55. Bhed bhaav mandir masjid ka tod phod Baba ne dala,
Ram rahim sabhi unke they, Krishan Karim Allah Tala.

Baba completely broke down the difference between a temple and Masjid,
Ram and Rahim belonged to him, and so was Krishna, Karim and Allah.

56. Ghante ki pratidhvani se gunja, masjid ka kona kona,
Mile paraspar Hindu Muslim, pyar bada din din doona.

Every corner of the Masjid was filled by the sound of bells,
Hindus and Muslims met there and their mutual love grew day by day.

57. Chamatkar tha kitna sundar, parichay iss kaya ne dee,
Aur neem karvahat main bhi mithaas Baba ne bhar dee.

What a greatly wonderful thing he did, introduction was to a body.
And Baba filled sweetness in the bitterness of the neem.

58. Sabko sneha diya Sai ne, sabko aurtul pyar kiya,
Jo kuch jisne bhi chaha, Baba ne usko vahi diya.

For every one Sai gave love and loved all without difference,
Whatever any one wanted anything, Baba gave them that thing.

59. Aise sneha sheel bhaajan ka, naam sada jo japa kare,
Parvat jaisa dhukh na kyon ho, palbhar main veh door tare.

To him who always chants the name of this friendly saint,
Even if he has mountain like sorrow, within no time will go far far away.

60. Sai jaisa daata humne, aare nahi dekha koi,
Jiske keval darshan se hee, saari vipda door gayee.

None of have seen a great giver like Sai,
Just be having a sight of him, all dangers would be driven far away.

61. Tan main Sai, man main Sai, Sai Sai bhajha karo,
Apne tan ki sudh budh khokur, sudh uski tum kiya karo.

Sai is in the body, sai in the mind keep on chanting Sai, sai,
After discontinuing the consciousness of you, start searching for realization of Baba.

62. Jab tu apni sudhiyam tajkur, Baba ki sudh kiya karega,
Aur raat din Baba, Baba, hi tu rata karega.

When you leave out thinking about your welfare and think only about Baba,
And day and night searching only Baba,

63. To Baba ko aare! vivash ho, sudhi teri leni hee hogi,
Teri har icha Baba ko, puree hee karni hogi.

Then dear Baba will become worried and would be forced to think about you only,
And Baba would be forced to fulfill each of your wishes.

64. Jungal jungal bhatak na pagal, aur dhundne Baba ko,
Ek jagah keval Shirdi main, tu paiga Baba ko.

Do not Go from forest to forest like a mad man and search for Baba,
And only in in one place that is shirdi, you will get him.

65. Dhanya jagat main prani hai veh, jisne Baba ko paya,
Dukh main sukh main prahar aath ho, Sai ka hee guno gaya.

He who gets Baba is one who lives in this blessed land,
When you get a beating eith in sorrow or in pleasure, only go on singing about good of Baba.

66. Giren sankat ke parvat, chahe bijli hi toot pare,
Sai ka le naam sada tum, sanmukh sub ke raho ade.

Whether you fall in the mountain of sorrow or fall due to lightning,
Please take the name of Sai, and you would be in a happy frame.

67. Iss boodhe ki sunn karamat, tum ho javo ge hairaan,
Dung raha sunkar jisko, jane kitne chatur sujaan.

Please hear the experience of this old man and you would be wonderstuck,
Hearing which people were astonished, even though they were greatly clever.

68. Ek baar Shirdi main sadhu dhongi tha koi aaya,
Bholi bhali nagar nivasi janta ko tha bharmaya.

Once some false saint came to Shirdi,
And the innocent people of Shirdi were fooled.

69. Jari, butiyan unhe dhikha kar, karne laga vaha bhashan,
Kehne laga sunno shrotagan, ghar mera hai vrindavan.

He showed them medicinal roots and leaves and started giving a lecture,
"Oh audience, please hear me, my house is Brindavan."

70. Aushadhi mere paas ek hai, aur ajab iss main shakti,
Iske sevan karne se hi, ho jaati dukh se mukti.

I have a medicine whose power is magical,
For just by taking it, you would get freedom from sorrow.

71. Aggar mukta hona chaho tum, sankat se bimari se,
To hai mera numra nivedan, har nar se har nari se.

Suppose you want to get freedom from sorrow or sickness,
Then I have a humble request with every male and every female.

72. Lo kharid tum isko, sevan vidhiyan hai nyari,
Yadyapi tuch vastu hai yeh, gun uske hai atisheh bhari.

You please purchase it from me and follow its rules,
And suppose it is a useless thing, its greatness can never be described.

73. Jo hai suntaan heen yahan yadi, meri aushdhi ko khayen,
Putra ratan ho parapat, aare aur veh mooh manga phal paye.

Those who do not have children, if they take my medicine.
They would immediately get gem like sons and also get whatever they ask.

74. Aushadh meri jo na kharide, jeevan bhar pachtayega,
Mujh jaisa prani shayad hi, aare yaha aa payega.

Those who do not purchase the medicine will repent for life,
For people like me would rarely come to this place.

75. Duniya do din ka mela hai, mauj shaunk tum bhi kar lo,
Gar is se milta hai, sub kuch, tum bhi isko le lo.

The world is the festival of two days, make up your mind quickly;
With this you would get a house and everything, and so please take it.

76. Hairani badti janta ki, lakh iski kaarastaani,
Pramudit veh bhi man hi man tha, lakh logo ki nadani.

With increased anxiety lakhs of people fell in his trap,
And he was also extremely happy at the innocence of lakhs of people

77. Khabar suna ne Baba ko yeh, gaya daud kar sevak ek,
Sun kar bhukuti tani aur, vismaran ho gaya sabhi vivek.

One devotee of Baba ran to him to tell about this news,
And he raised his eye brows and felt that all wisdom has been forgotten.

78. Hukum diya sevak ko, satvar pakad dusht ko lavo,
Ya Shirdi ki seema se, kapti ko duur bhagavo.

He immediately gave orders to the devotee to immediately catch and bring him,
Or drive out the imposter from the boundaries of Shirdi.

79. Mere rehte bholi bhali, Shirdi ki janta ko,
Kaun neech aisa jo, sahas karta hai chalne ko.

When I am there, how can the innocent people of Shirdi,
How can a debased one do such an adventure do such trick.

80. Palbhar mai hi aise dhongi, kapti neech lootere ko,
Maha naash ke maha gart main, phahuncha doon jivan bhar ko.

Within no time I would sent such an imposter looter,
To the gates of great destruction, till he is alive.

81. Tanik mila aabhaas madari, krur kutil anyayi ko,
Kaal nachta hai ab sir par, gussa aaya Sai ko.

On that magician, the cruel and unjust cheat, somewhat,
The god of death is dancing on his head, as Sai got very angry.

82. Pal bhar main sab khel bandh kar, bhaga sir par rakh kar pairr,
Socha tha man hi man, bhagvan nahi hai ab khair.

Within no time completely winding up his show, that cheat ran fast.
Who was thinking in his mind that God is not there now.

83. Such hai Sai jaisa daani, mil na sakega jag main,
Ansh iish ka Sai Baba, unhe na kuch bhi mushkil jag main.

It is truth that in this world you cant get a giver like Sai,
For Saibaba was the incarnation of God and he cannot get in to any trouble.

84. Sneh, sheel, sojanya, aadi ka abhushan dharan kar,
Badta iss duniya main jo bhi, manav sevaye path par.

Any one who wears the ornaments of love, good character and charity,
In this world and goes in the path of service to human beings,

85. Vahi jeet leta hai jagti, ke jan jan ka anthsthal,
Uski ek udasi hi jag, jana ko kar deti hai vivhal.

He wins over the entire world, in the mind of the people,
Whose one indifference, makes the entire world disarrayed.

86. Jab jab jag main bhar paap ka bar bar ho jaata hai,
Usse mita ne ke hi khatir, avtari ho aata hai.

When again and again the world is filled with sin,
For getting it destroyed, the incarnations take place.

87. Paap aur anyaya sabhi kuch, iss jagti ka har ke,
Duur bhaga deta duniya ke danav ko shan bhar main.

After destroying the sins and injustice in the world,
Within no time he will drive away the bad people of this world.

88. Sneh sudha ki dhar barasne, lagti hai duniya main,
Gale paraspar milne lagte, jan jan hai aapas main.

The rain of the nectar of love starts raining in this world,
People start hugging each other with other people.

89. Aisse hee avtari Sai, mrityulok main aakar,
Samta ka yeh paath padhaya, sabko apna aap mitakar.

Sai who was an incarnation like that after coming in the land of death,
Taught the lesson of equality by destroying the selfishness of all.

90. Naam dwarka masjid ka, rakha Shirdi main Sai ne,
Daan taap, suntaap mitaya, jo kuch aaya Sai ne.

Sai kept the named the masjid in the Shirdi as Dwaraka,
And then mitigated the sufferings and sorrow, for which Sai had come.

91. Sada yaad main mast ram ki, baithe rehte the Sai,
Peher aath hee raam naam ka, bhaite rehte the Sai.

Always Sai sat completely enthralled with Rama in his mind,
And Sai used to sit like that for all the twenty four hours.

92. Sookhee rookhee tazi baasi, chahe ya hovai pakvaan,
Sada pyar ke bhooke Sai ke, khatir the sabhi samaan.

Dried up, fresh, stale whatever may be the state of food,
To the Sai when it is starved of love, it was all same.

93. Sneh aur shradha se apni, jan jo kuch de jaate the,
Bade chaav se uss bhojan ko, Baba paavan karte the.

When even very little is offered but with love and respect,
With very great interest Baba used to make it holy.

94. Kabhi kabhi man behlane ko, Baba baag main jate they,
Pramudit man main nirakh prakrati, chatta ko veh hote they.

Once in a while to entertain his mind Baba used to go the garden,
And in his ebbing mind the nature used to make him lightning.

95. Rang-birange pushpa baag ke mand mand hil dul karke,
Bihad birane man main bhi sneh salil bhar jate they.

The multi coloured flowers used to wave slowly in the garden,
Used to fill up even a rugged and dried up mind with love.

96. Aise su-madhur bela main bhi, dukh aafat vipada kai maare,
Apne man ki vyatha sunane, jan rehte Baba ko ghere.

Even in that very sweet time, he destroyed sorrow, danger and accidents;
And Baba was always surrounded by people who wanted to tell him their problems.

97. Sunkar jinki karun katha ko, nayan kamal bhar aate they,
De vibhuti har vyatha, shanti, unke uur main bhar dete the

Hearing his merciful story, the lotus like eyes used to get filled up,
And by giving for every suffering peace used to get filled up in his ash.

98. Jaane kya adhbut, shakti, uss vibhuti main hoti thi,
Jo dharan karke mastak par, dukh saara har leti thi.

We do not know what power was there in his sacred ash,
By wearing it on the forehead, all sorrows used to get destroyed.

99. Dhanya manuja veh sakshaat darshan, jo Baba Sai ke paye,
Dhanya kamal kar unke jinse, charan kamal veh parSai.

That man is blessed if he is able to see Baba in person,
And that lotus flower is blessed if it is offered at his feet.

100. Kaash nirbhaiy tumko bhi, saakshat Sai mil jaata,
Barshon se ujra chaman apna, phir se aaj khil-jata.

Perhaps without any fear the real Sai would meet you too,
Then a garden that has been dried for several years would again give up shoots today.

101. Gar pakar main charan shri ke, nahi chorta umar bhar,
Mana leta main jaroor unko gar rooth te Sai mujh par!!

If I were to catch the feet of Sai, I will never leave it all my life.
I would make Sai agree with me, even if Sai is angry with me.

Jai Sai Ram.
Victory to Sri Ram.

Sudarshana Ashtakam

By Vedanta Desika

Translated By P. R. Ramachander

[Sudarshana is the holy wheel which Lord Vishnu uses as his chief weapon. There is a story that the daughter of Viswa Karma, who was the architect of the God's, was married to the sun God and she left him because of his immense heat. It seems Viswa Karma put Sun God in a cage and churned him to reduce his heat. The heat was reduced and Sudarshana Chakra, Trishoola and Shakthi, respectively the weapons of Lord Vishnu, Shiva and Subrahmanya were born out of the churning. Sudarshana Chakra is given the status of God by the followers of Ramanujacharya. He being a prime devotee is called the Chakrathazhwar (Sage of the wheel) and worshipped by Vaishnavas. Venkata Natha or Vedantha Desika is one of the greatest savants that Visishitadvaita produced after Ramanuja. He lived about 140 years after Saint Ramanuja and has written several books. The prayers he wrote are immensely popular among the devotees of Vishnu. Raghavabhyudhyam, one of his greatest works has a commentary written by Appayya Deekshitha who was a savant following Advaita. Though there were several great teachers in the Visishtadvaita devotees, Desika (Meaning teacher) is only used for denoting Vedanta Desika. This octet on Sudarshana by Vedanta Desika is a great work of devotion. It is extremely musical and full of meaning. It is normally recited when there is an illness at home, to get rid of it.]

Pratibhatareni Bhishana, Varagunasthoma Bhushana
Janibhyasthana Taarana, Jagadavasthaana Karana,
Nikhiladushkarma Karsaana, Nigamasaddharma Darsana
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 1

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who is fearsome to hoards of enemies of devotees
Who is ornament for all blessed actions,
Who helps one to cross sea of samsara,
Who stabilizes the entire universe,
Who cuts off accumulated sins of bad actions,
And who teaches righteous conduct.

Subhajagadrupa Mandana, Suraganathrasa Khandana
Satamakabrahma vandita, Satapatabrahma Nandita,
Pratitavidvat Sapakshita, Bhajata Ahirbudhnya Lakshita
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 2

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who is the ornament of him who is Lord of universe,
Who removes the fear of all asuras towards devas,
Who is worshipped by Lord Brahma and hosts of others,
Who is worshipped by Sat Pada Brahmana,
Who is on the part of devotees for overcoming contestants,
And who is worshipped by Lord Shiva.

Sphutata-Dijjaala Pinjara, Pruthutarajwaala Panjara
Parigata Pratnavighraha, Padutaraprajna Durgraha,
Praharana Grama Manditha, Parijana Thraana Panditha
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 3

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who is surrounded by resplendent light like a halo,
Who is surrounded by forms of Vishnu,
Who is difficult for even great scholars to grasp,
And who helps devotees to cross problems.

Nijapatapreetha saddgana, Nirupathispeetha Shad Guna
Nigama NirvyuDa Vaibhava, Nijapara Vyuha Vaibhava,
Hari Haya Dweshi Daarana, Hara Pura Plosa Kaarana
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 4

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who is firmly attached to righteous people,
Who is the natural home for six good assets,
Who took the form with a horse's neck,
And who was the reason for destruction of the cities by Shiva.

Dhanuja visthaara Kartana, Janitamisraa Vikartana
Dhanujavidya Nikartana, Bhajatavidya Nivatana,
Amara drushtasva Vikrama, Samara Jushta Bramikrama
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 5

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who destroys the spread of asuras,
Who removes the sorrows of birth, aging and death,
Who wins over the art of war of asuras,
Who removes the false knowledge from his devotees,
Whose valour is praised by devas,
And who rotates in various ways in a war.

Prathimukhaaleeta Bandhura, Pruthumahaheti Danthura
Vikatamaaya Bahishkrutha, Vividhamaalaa Parishkrutha,
Sthiramahaayantra Tantritha, Dhruta Daya Tantra Yantrita
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 6

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who appeared with a fast forward gait,
And whose gait appeared very pretty,
Who is surrounded by several weapons,
And expels the illusions sent by enemy in case of war,
Who decorates himself with several garlands,
Who wears mercy and blesses devotees,
Who worship him through tantra and yantras.

Mahita Sampath Sadhakshara, Vihitasampath Shatakshara
Shatarachakra Pratisishtita, Sakala Tattva Prathishtita,
Vividha Sankalpaka Kalpaka, Vibhudhasankalpa Kalpaka
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 7

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who gives wealth of salvation to those who,
Chant your six lettered mantra,
Who gives incomparable wealth to those who,
Chant your six lettered mantra,
Who is available in yantra of six corners,
Who is a form in which all knowledge exists,
Who is able to complete all deeds that you take up,
And who is the kalpaka tree fulfilling all wishes.

Bhuvana Netra Trayeemaya, Savanatejastrayeemaya
Niravadhisvaadhu Chinmaya, Nikhila Sakthe Jaganmaya,
Amita Viswakriyaamaya, Samitavishvagbhayaamaya
Jaya Jaya Sri Sudarsana, Jaya Jaya Sri Sudarsana. 8

Victory and Victory to you, oh, Sudarshana,
Victory and Victory to you, oh, Sudarshana,
Who is the three Vedas which are the eye of the world,
Who is the form of the three fires of yagas,
Who is the eternal knowledge of true knowledge,
Who is a form of the power of universe,
Who is accomplisher of deeds that you take up,
And who destroys all fears occurring in the world.

Verse 9: Phala Sruthi

Dwichatushkamidam Prabhoothasaaram patathaam Venkatanayaka
Praneetham,
Vishamepi Manorata: Pradhaavan na Vihanyeta Rataangadhuryagupta:

This octet which fulfills all desires,
Which gives the inner meaning of Lord Sudarshana,
Composed by Venkata Natha, if read,
Would fulfill desires, remove obstacles,
Because of the glorious boon granting powers of the Lord.

Thiru Vilakku Stotram

[Prayer to the Divine Lamp]

Translated by P. R. Ramachander

[Hindus light a lamp before their deity in temples and homes. In South Indian homes, lamp itself is worshipped as God. This prayer is addressed to that lamp.]

Vilakke, Thiru vilakke, Vendan Udan pirappe,
Jothi mani vilakke Seedevi, pon maniye
Anthi vilakke, Alangara nayagiye,
Kanthi vilakke, Kamakshi Thayare,
Pasum pon Vilakku vaithu, panju thiri pottu,
Kulam pol ennai vittu, Kolamudan yethi vaithen.

Lamp, holy lamp, who is the sibling of the king,
Lamp which has flame, Goddess Lakshmi, Golden darling,
Lamp of the night, the decorated Goddess,
Lamp that is bright, mother Kamakshi,
I have kept a lamp made of gold, put a wick made of cotton,
Poured oil like a pond and lit it along with a rangoli.

Yethinen ney vilakku, endhan kudi vilanga,
Vaithen thiru vilakku, maligayum thaana vilanga,
Maligayil jothiyulla mathavai kandu magizhnden naan.

I lit a ghee lamp, so that my family will prosper,
I kept a holy lamp so that my home will prosper;
I became happy on seeing you in my house,
As the mother with light.

Mangalya pichai, madi pichai tharum amma,
Santhana pichayudan, danangalum tharum amma,
Petti niraya bhooshangal tharum amma,
Patti niraya pal pasuvai tharum amma,
Kottagai niraya kudiraigalai tharum amma,
Pugazh udambai tharum amma, Pakathil nillum amma,
Allum pakalum endhan andayile nillum amma.

Mother give alms of long life to my husband and children,
Mother along with Children give me also wealth,
Mother give me jewels that would fill up a box.
Mother give me milking cows to fill up my garden,

Mother please give me horses to fill the stables,
Mother give me a famous body, Mother stand near me,
And mother all the twenty four hours stand near me,

Namaskaram
(Salutations)

Sevithezunden, devi vadivam kanden,
Vacchira kiredam kanden, Vaidoorya meni kanden.
Muthu kondai kanden, muzhu pachai maalai kanden,
Chavuri mudi kanden, Thazhai madal choozh kanden,
Pinnazhagu kanden, pirai pole nethi kanden,
Santhudan nethi kanden, thayar vadivam kanden
Kamala thiru mugathil Kasthuri pottu kanden,
Kai valayal kala kala venna kaniyazhi minna kanden,
Thanga odyanam thaga thaga vena jolikka kanden,
Kalir chilambu kanden kalazhi peeli kanden,
Mangala nayigayai manam kulira kandu magizhnden naan,
Annaye Arum thunaye arugil irundhu karumamma,
Vanda vinayagathi Maha bagyam tharum amma,
Thayarum unthan thaladiyil Charanam endren,
Madahve undan malaradiyil naan paniden.

I saluted her by bowing at her feet and saw the form of the Goddess,
I saw her diamond crown, I saw her body shining like cat's eye gem,
I saw in her lotus like face, the thilaka of musk,
I saw her bangles making sound and also shine,
I saw her gold waist along with belt shining with light,
I saw anklets in her leg, I saw peacock feathers decorating her feet,
I saw the goddess of goodness so that my mind is filled with joy,
Oh Mother, Oh great help, be near me and protect me,
Remove the bad fate coming to me and give me great luck,
I told that I am surrendering at your feet, mother,
Oh mother, I bow at your lotus like feet.

After reading this one has to prostrate 16 times, then we should ask the boons that we want from Deepa Lakshmi (The goddess Lakshmi who is the lamp) again and again.

Sarva mangala Mangalye,
Shive sarvartha sadhake,
Saranye tryabike devi,
Narayani namosthutte.

Oh Goddess who is a giver of all good things, who is peaceful,
Who is a giver of all wealth, who can be relied upon,
Who has three eyes and who is golden in colour,
Our salutations to you, Narayani.

Thodaka Ashtakam

By Ananda Giri (Thodagacharya) - Disciple of Adi Sankara
Translated by P. R. Ramachander

Vidhithakhila sasthra sudha Jaladhe
Mahithopanishath kadithartha nidhe,
Hrudaye kalaye vimalam charanam,
Bhaja Sankara desiga may saranam. 1

I praise and seek the protection of Sankara,
Who is the ocean of nectar of our great holy books,
And who is like the Treasure
Of the essence of the great Upanishads,
And I meditate on his clear holy feet in my heart.

Koruna vernally playa mama,
Brava samara dacha videoing Rodham,
Rachayakhila darsana Thathwa vidham,
Bhaja Sankara desiga may saranam. 2

I praise and seek the protection of Sankara,
Who is the great ocean of mercy,
And seek protection for me, who has suffered deep sorrow,
In the ocean of day to day life,
And also request to make me,
Know all the schools of our philosophy.

Bhavatha janatha suhitha bhavitha,
Nija bodha vicharana charumathe,
Kalayeshwara jeeva viveka vidham,
Bhaja Sankara desiga may saranam. 3

I praise and seek the protection of Sankara,
Because of whom the world has a pleasant life,
Oh great soul who can teach the great knowledge,
Make me understand the knowledge of the soul.

Bhava eva bhavanihi may nitharam,
Samajayatha chethasi kauthukitha,
Mama vaaraya moha maha jaladhim,
Bhaja Sankara desiga may saranam. 4

I praise and seek the protection of Sankara,
When I understood it is him,
I became ecstatic with happiness,
And requested, please dry the ocean of passion in me.

Sukruthe adhikruthe bahudha bhavatha,
Bhavitha sama darshana lalasatha,
Athi deenamimam paripalaya maam,
Bhaja Sankara desiga may saranam. 5

I praise and seek the protection of Sankara,
When the good deeds accumulate and become more,
Like you, my mind would see everything as equal,
Please give protection to this very lowly me.

Jagathi avithum kalitha kruthayo,
Vicharanthi mahaa maha saschalatha,
Ahimmsurivathra vibhasi pura,
Bhaja Sankara desiga may saranam. 6

I praise and seek the protection of Sankara,
Those who are born to protect this world,
And who are like a burning flame,
Roam everywhere without any one's knowledge,
But you shine before me like the Sun God

Guru pungava pungava kethana they,
Samayamayatham nahi ko api sudhi,
Saranagatha vathsala Thathwa nidhe,
Bhaja Sankara desiga may saranam. 7

I praise and seek the protection of Sankara,
Who is the teacher among teachers
Who does not have any equal,
Who is the treasure house of Philosophy
And who is merciful to those who seek his blessings.

Vidhitha na maya visadhaika kala,
Na cha kinchana kanchanamasthi guro,
Dhruthameva videhi krupaam sahajam,
Bhaja Sankara desiga may saranam. 8

I praise and seek the protection of Sankara,
And request him to shower his natural grace fast on me,
Who does not possess expertise in any branch,
And who does not even a small piece of wealth (gold?)

Tulasi Aarati

By Candrasekhara Kavi

Translated by P. R. Ramachander

[Here is a simple prayer in Hindi addressed to the sacred basil (Ocimum sanctum). Here she is addreesed as queen Thulasi.]

1. Namō namah thulasi maharani,
Vrnde maharani namo namah
Namo re namo re meiya namo Narayani

Salutations and salutations to queen Thulasi,
Salutations and salutations to queen Vrinda,
Salutations and salutations to our mother Narayani.

2. Jako darase, sparase agha-nasa-i
Mahima beda-purane bakhani

From those who touches or sees her, she removes sins.
And her greatness is told in Vedas and Puranas.

3. Jako pathra, manjari komala
sri pati charana kamale lapatani
dhanya tulasi meiya, purana tapa kiye,
Sri salagrama maha patarani

Your leaves and pretty flowers,
Have entwined with legs of Lord Vishnu,
And so blessed mother Thulasi, by doing great penance,
You became the chief queen of Salagrama stone.

4. Dhupa, deepa, naivedya, aarati,
Phulana kiye varakha varakhani
Chapanna bhoga, chatrisa byanjana,
bina tulasi prabhu eka nahi man

The Lord becomes glad and showers his mercy if
Incense, lamp, food offering, lamp worship are offered.
But when Fifty six varieties of feasts, thirty six varieties of light food,
Are offered to him without Thulasi he does not accept it.

5. Siva suka narada, aura brahmadiko,
Dhurata phirata maha-muni jnani
Candrasekhara meiya, tera jasa gaowe
Bhakati-dane dijiye maharani

Lord Shiva and Brahma and great and wise sages
Like Shuka and Narada do perambulations around you,
And Oh mother this Chandrashekara is singing your praise,
And Oh queen, give me the charity of your devotion.

Thulasi Ji Ki Aarthi

[Prayer to Thulsi]

Translated by P. R. Ramachander

[Thulasi (ocimum sanctum) is a plant venerated by all Hindus. She is considered by many as the consort of Lord Vishnu. This prayer has been taken from indif.com.]

1. Thulasi maharani, namo nama,
Hari ki patrani namo nama,
Dhan Thulasi poorna thap keeno,
Shaligram bani patrani,
Jake pathra manjar komal,
Sri pathi kamala charan laptani.

Salutations and salutations to queen Thulsi,
Salutations and salutations to chief queen of Vishnu,
Money can only buy Thulasi,
And Shaligram became the chief queen,
But not being soft like a bunch of leaves,
It hurt the lotus like feet of Vishnu.

2. Dhoop dheep naivedhy, aarthi,
Pushpan ki varsha barsani.
Chappan bhog chatheso vyanjan,
Bin Thulasi hari yek na mani.

Any of Incense, lamps, food offering, light offering,
Pouring flowers like a rain,
Fifty six types of food and,
And thirty six types of minor offerings,
Were not accepted by Vishnu, Without Thulasi

3. Sabhi sakhi maiya thero yas ghave,
Bhakthi dhaan dheejai maharani,
Namo nama thulsi Maharani,
Namo nama thulsi maharani.

Mother, all lady friends sing your fame,
Oh queen give us the charity of devotion,
Salutations to queen Thulasi
Salutations to queen Thulasi.

Thulasi Kavacham

[Armour of Ocimum Sanctum]

Translated by P. R. Ramachander

[This great prayer occurs in Brahmanda Purana. When engaged in fight with Tharakasura, Lord Subrahmanya becomes tired and prays Lord Shiva. Lord Shiva appears before him and teaches him this great stotra. Later by the power gained by reciting the Stotra, Lord Subrahmanya kills Tharaka. It is mentioned in this stotra, that it fulfills all wishes of those who are chanting it. In another place it is mentioned that if a childless lady or a lady prone to still birth is caressed by a dharbha over which this Kavacha is chanted, then she will give birth to a great baby.]

Asya sri Thulasi Kavacha stotra maha manthrasya,
Sri Mahadeva Rishi, Anushtup Chanda,
Sri Thulasi devatha, manobheeshta kaamaani,
Sarva vidhyartham Jape Viniyoga.

This armour of Thulasi whose saint is Lord Shiva,
Which is written in Anushtup meter, and which
Is addressed to the Goddess Thulasi is being chanted,
For the fulfillment of all wishes of the mind.

Dhyanam
Prayer

Thulasyamrutha janmaasi Sada thwam Kesava priye,
Praseeda varade devi Vishno priyakari sada.

Please show your kindness to me,
Oh Thulasi who is immortal,
Who is dear to Kesava.
And always the darling of Lord Vishnu.

Kavacham

Thulasi sri maha devi nama pankaja dharini,
Shiro may Thulasi pathu
Phalam pathu yashaswini
Drusow may Padma nayane,
Sri Sakhi sravane mama,
Granam pathu Suganda may,
Mukham cha Sumukhi mama. 1-2

My salutations to Goddess Thulasi who holds the lotus.
Let my head be protected by Thulasi,
Let my forehead be protected by she who is famous,
Let my eyes be protected by the lotus eyed one,
Let the friend of Lakshmi protect my ears,
Let the sweet scented one protect my nose,
And let the pretty faced one protect my face.

Jihwaam may pathu supadhaa,
Kandam vidhyamayee mama,
Skandhou kalharinee pathu,
Hrudayam Vishnu vallabhaa,
Punyadha pathu may madhyam,
Nabhim soubhagya dhayini,
Katim kundalini pathu,
Ooru narada vanditha. 3-4

Let her who gives good words protect my tongue,
Let my neck be protected by personification of knowledge,
Let my shoulders be protected by the do-gooder,
Let the consort of Vishnu protect my heart.
Let my middle be protected by the holy goddess,
Let my belly be protected by the giver of luck,
Let my hips be protected by Kundalini,*
And let my thighs be protected by her who is worshipped by Narada.
* Inner power which lies coiled in every human being.

Janani Janunee pathu,
Jange sakala vandhitha,
Narayana Priya padhou,
Sarvangam sarva rakshinee. 5

Let the mother protect my knees,
Let her who is worshipped by all, protect my calves,
Let the darling of Narayana protect my feet,
And let she who protects everything, protect all of me.

Sankate Vishame Durge, Bhaye Vadhe maha have,
Nithyam hi sandhyayo pathu thulasi sarvatha sada. 6

During sorrows and problems let Durga protect me,
When in fear or argument let the great receiver of offerings protect me,
And during dawn, noon and dusk daily,
Let Goddess Thulasi protect me.

Yitheetham parama guhyam thulasya kavachamrutham,
Marthya nama mruthathaaya, bheethaanam abhayaya cha,
Mokshaya cha mumukshunaam, dyayinaam dhyana yoga kruth,
Vasaaya vasya kaamaanaam, vidhyaya veda vaadhinaam,
Dravenaaya daridhraanaam, papinaam papa santhaye,
Annaya kshudhithaanaam, swargaya swarga michathaam,
Pasavyam pasukaamaanam, puthram puthra kamkshinaam,
Rajyaya brushta rajyayaam, asanthaanaam cha santhaye. 7-10

This very secret nectar like armour of Thulasi,
Is like a balm for those beaten,
Drives away fear from those who are afraid,
Provides salvation to those searching for it,
Helps attain object of meditation to those who meditate,
Helps in attracting someone, whom we want to attract,
Gives knowledge to those who want to learn Vedas,
Gives wealth to those not wealthy,
Calms down sins in case of all sinners,
Provides food to those who are hungry,
Gives Heaven to those who search for it,
Gives wealth for those who search for wealth,
Gives sons who desire to have sons,
Gives country to rule to those who have been banished,
Gives peace to those who are perturbed.

Bhakthyartham Vishnu bhakthaanaam, Vishnou Sarvandaryathmani,
Jaapyam Tri varga sidhyartham grahasthena viseshatha.
Udhyantham chandra kiranam Upasthaya kruthanjali,
Thulasi kanane thishtan, aaseeno vaa japethidham. 11-12

For getting devotion, the devotees of Lord Vishnu,
Should pray Lord Vishnu, who is within all things that we know,
And chant this mantra, for getting success in Dharma, Artha, and Kama,
In the morning facing the Sun with folded hands,
And be in the forest of Thulasi
And he would get success immediately.

Sarvaan kamaanavapnothi thadaiva mama sannidheem,
Mama priyakaram nithyam, hari bhakthi vivardhanam. 13

If this Kavacha which is dear to me and
Which increases the devotion to Vishnu.
Is chanted daily, he would get fulfillment of all his wishes,
And reach my presence.

Ya syath mrutha prajaa naari thasya angam pramarjayeth,
Sa puthram labhathe deerga jeeinam chapyarohinam.
Vandhyaa marjoyadhangam kusair manthrena sadhaka,
Sa aapi samvathsaradeva Garbham dathe manoharam. 14-15

The lady who has still births,
If her body is caressed by Dharbha,
After chanting of this mantra
Will give birth to a good child,
Which will have a very long life.
The lady who never conceives,
If her body is caressed by Dharbha,
After chanting this Mantra,
Within a year she will deliver a good baby.

Aswathe raja vasyarthee Japed agni suroopa paad,
Palasamole vidhyarthi Thejothyabhi mukhor rave. 16

This Kavacha has to be chanted,
Below banyan tree for getting favour from king,
By the side of a pond for those who wants beauty,
On the root of Palasa tree for getting knowledge,
And below the Sun for getting power.

Kanyarthi Chandika gehe, shathru hathyai grhe mama,
Sri kaamo Vishnu gehe, cha udhyane sthree vasyo bhaveth. 17

This Kavacha should be chanted,
In temple of Goddess for getting n attractive girl,
In temple of Shiva for killing the enemy,
In the temple of Vishnu for getting riches,
And in the garden for attracting a girl.

Kimathra bahu nokthena srunu sainyesa thathwatha,
Yam yam kamam abhidhyayeth tham tham prapnothyasamsaya. 18

There is no need to hear more about its effectiveness,
Whosoever wants anything, he will get it by chanting it.

Mama gehe Gadsthvam thu tharakasya vadechaya,
Japan stotrancha kavacham thulsee gatha manasa. 19

You who are intent on killing Tharakasura,
Go from my temple, chant this stotra,
With your mind concentrated on Thulasi.

Mandalaath tharakam hamatha,
Bhishyasi na samsaya. 20

There is no doubt that you will kill Tharaka,
If you chant this Mantra for 40 days.

Thulasi Stotram [Tamil]

Prayer to Thulasi

Translated by P. R. Ramachander

[Thulasi or the holy Basil (Ocimum tenuiflorum / Ocimum sanctum) is possibly the holiest plant to the Hindus. They consider the plant as the consort of Vishnu. Without fail, most of the Hindu homes would maintain a Thulasi plant. This great prayer is a very popular prayer written in Tamil.]

Thulasiyamma. Thiruve, kalyaniamma,
Velli kizhamai thannil vilangukindra mathave,
Chevvai kizhamai chezhikka vanda chendiruve,
Thayare undan thal inayil naan paninden. 1

Oh mother Thulasi, Oh Goddess Lakshmi, Oh mother who does good,
Oh mother who shines brightly on Fridays,
Oh goddess Lakshmi who has come to make Tuesdays better,
Oh mother, I am bowing my head at your feet.

Pachai pasumayulla Thulasi namasthe,
Parimalikkum moola kozhunde namasthe,
Arpa pirappai thavirppay, namasthe,
Ashta aisvaryam alippay namasthe. 2

Salutations to Thulasi who looks exuberant in green colour,
Salutations to the original leaf which gives out scent,
Please avoid debased future lives for me, salutations,
Please grant me eight types of wealth, salutations.

Hariyudaya devi azhagi, namasthe,
Adaintharkku inbam alippay, namasthe,
Vana malai yenum maruve, namasthe.
Vaikunda vasiyudan magizhvay, namasthe. 3

Oh pretty one who is wife of Lord Vishnu, salutations,
Please give happiness to those who reach you, salutations,
Oh plant, who is called the forest garland, salutations,
Please be happy with lord who lives in Vaikunta, salutations.

Anbudane nalla arum Thulasi kondu vandu,
Mannil mel nattu magizhndu, neeruthi,
Muthathil thaana valarthu, muthu pol, kolamittu,
Chengavi chuthum ittu, thiruvilakkum yethi vaithu, 4

Pazhangaludan thengayum, thambulam thattil vaithu,
Pushapangalai chorindu, poojitha pergalukku,
Yenna payan yendru, hrishikesan than ketka,
Mangalamana Thulasi magizhndu uraippal. 5

When Lord Vishnu asked, what will result to those,
Who bring the good sacred Thulasi plant,
Plant it in soil happily, pour water to it,
Grow it in one's courtyard, decorate with pearl like Rangoli,
Decorate it further on all sides by red soil, light a lamp,
Place before it in a plate plantains, coconut and betel leaf,
And offer lots of flowers, the holy Thulasi happily replied.

Mangalami yennai vaithu magizhndu upasithavargal,
Thee vinyai pokki, chiranda palan naan alippen,
Arum piniyai neeki, ashta aiswaryam naan alippen,
Daridrathai neeki chelvathai naan koduppen, 6

Puthran illavathavarku puthira bhagayamalippen,
Kannigaikal poojai cheydhal, nalla kanavarai kootuvippen,
Grahasthargal poojai cheydhal keerthiyudan vazha vaippen,
Mumukshukkal poojai cheydhal moksha padam koduppen. 7

For those who serve and pray me with happiness and holiness,
I would remove their bad fate and bless them with good results,
I would remove their illness and bless them with eight types of wealth,
I would remove their poverty and give them wealth,
For those who do not have sons, I would bless them with sons,
If maids worship me, I would bless them with good husbands,
If family people worship me, I would make them live with great fame,
If those who have forsaken the world worship me, I would bless them with
salvation,

Kodi karaam pasuvai kandrudane kondu vanthu,
Kombukku pon amaithu, kulambukku velli ketti,
Gangai karai thanile, Grahana punya kalathil,
Val uruvi anthanarkku maha danam cheydha palan, 8

Nan alippen sathiyam yendru nayagiyum chollalume,
Appadiyeyakavendru Thirumal arikkai ittar,
Ippadiye anbudane yethi thozhuthavargal,
Arpudamai vazhnthiduvavar para devi than arulal. 9

When the Goddess told that she will give same effect as,
Giving away to Brahmins in the shores of Ganges river,
During the eclipse, one billion cows under lactation,
Along with its calf, tying the horns of each with gold plate,
And tying each of their hooves with silver plate,
Then Lord Vishnu said 'let it happen like that',
And so those who worship the goddess this way,
Would lead a wonderful life, by her grace.

Tri Sloki Gita

[Gita in three verses]

Translated by P. R. Ramachander

[Many savants believe that the verses 16, 17 and 18 from the chapter 15 which details the sign of the supreme personality of Bhagwad Gita is the essence of Gita. I have given below the simple translation of these verses.]

Dwavimou purushou loke,
Ksharakshara eva cha,
Kshara sarvani bhoothani,
Kootastho aakshara eva cha. 15-16

Two type of men exist,
The fallible and infallible,
All living things are fallible,
And infallible among them are those,
Who are merged with the principle of God.

Uthamam purushasthwanya,
Paramathmethyudahyatha,
Yo loka trayamavisya,
Bibhartha vyaya Iswara. 15-17

But greatest among those is another,
Supreme self, who is said to be,
That lord who is spread all over,
And maintains the three parts of the universe.

Yasmath kshara matheetho aham,
Aksharathapi chothama,
Atho asmo loke Vede cha,
Praditha purushothama. 15-18

Because I am beyond the fallible one,
And greatest among the infallible ones,
The world and the books of Vedas,
Call me as the most supreme personality.

Tri Suparna Manthra

Translated by P. R. Ramachander

[This is a part of Maha Narayana Upanishad, It has three parts. The prayer is addressed to Brahman or Soma and is chanted before taking food by Brahmins. Its chanting is supposed to purify all the Brahmins who sit in that row to take food with them. I Have depended on the text as well as translation on the web site nrsrini.blogspot.in. My indebtedness to that web site.]

1. Brahmametu maam | madhu - metu maam | brahma - meva madhumetu
maam |
Yaaste soma prajaavathso - abhiso aham | duh - svapn - ahan
durusshvaha |
Yaaste soma praanaa (ga)m stan - juhomi |
trisuparnam - ayaachitam brahmanaaya dadyaat |
Brahmahatyaam vaa ete ghnanti | ye braahmanaas - trisuparnam pathanti |
te somam praapnuvanti | aa sahasraat panktim punanti OM ||

May the supreme Brahman reach me. May the Blissful one reach me. Only Brahman is blissful. Let him reach me.
Oh Soma, being a living being I am your child. Please remove bad effects of all bad dreams from me.
Oh Soma there I offer my soul with sense organs to you.
This three part chants should be taught to a Brahmin without his asking for it.
These have the power to wipe away the sin of killing a Brahmin,
Those Brahmins who learn this Trisuparna.
They would reach Soma.. these purify thousands of them sitting in a row chanting it in unison. Om

2, Brahma medhayaa / madhu medhayaa / brahmam - eva medhayaa /
Adyaa noe deva savitah prajaavat - saavees - saubhagam /
Paraa dushvapniya (ga)m suva / viswaani deva savita - duritaani paraasuva /
Yad bhadram tanma aasuva / madhu vaataa ritaayate madhu ksharanti
sindhavah /
Maadhveer - nassantv - oshadheeh / madhu naktam - utoshaci madhumat
paarthiva (ga)m rajah /
Madhu dyaaur - astu nah pitaa / madhmaanno vanspatir - madhumaa (ga)m
astu sooryah /
Madhveer - gaavo bhavantu nah / ya imam trisuparnam - ayaachitam
braahmanaaya dadyaat /
Bhroona - hatyaam vaa ete ghnanti / ye braahmanaas - trisuparnam pathanti
/
Te somam praapnuvanti / aa sahasraat pankti punanti / OM //

Brahma is the power of mind. Bliss is the power of mind. Brahma alone is the power of mind.

Oh God Savitha, please ensure us today with the prosperity of progeny..
Please eliminate the fear of bad dreams. Oh God of the world Savitha eliminate all sufferings from me.

Please protect me safely. Let sweet winds blow blissfully, let the rivers run with bliss,

Let the medicinal herbs be blissful, let things that shower day and night be blissful,

Let all produce of earth be blissful to me, May my manes be kind to me,

Let all the plants that grow in the forest bring bliss to me, Let the Sun God be blissful to me,

Let the cows bring bliss to me. They who give this Tri Suparna to Brahmins without their asking,

Be able to get rid of the sin of killing the children in the womb. Those Brahmins who read Tri Suparna,

Would reach the Soma and may them purify rows of Brahmins sitting with them.

3. Brahma medhavaa | Madhu medhavaa |

Brahmameva madhu medhavaa | brahmaa devaanaam padaveeh |

Kaveenaam - rishi - vipraanaam mahisho mrigaanaam |

Syeno gridhraana (ga)m svadhitir - vanaanaa (ga)m somah pavitram - atyeti rebhan ||

Ha (ga)msas - suchishad vasur - antariksha - sad - dhotaa vedashad - atithir - duronatsat |

Nrishd - vara - sadrita - sad vyomasad - abjaa gojaa ritajaa adrijaa ritam brihat |

Ya imam trisuparnam - ayaachitam braahmanaaya dadyaat |

Veerahyaam vaa ete ghnanti | ye brahmanaas - trisuparnam pathanti |

Te somam praapnuvanti | aa sahasraat pankti punanti | OM ||

Brahman is knowledge, Bliss is knowledge, Brahman is the bliss of knowledge,

Brahman holds the position of Brahma among Devas,

Among the poets he is the Brahmin sage; He is the buffalo among animals,

He is the vulture among hawks, he is axe among tools,

He is Soma the pure among sacrificers,

He is effulgent among purifiers and he is greatly glorified,

The brilliant Sun, powerful atmospheric wind, the fires in the Vedic altar,

The guests in the house, the antaryamin (inner self) in all people

He is the in - dweller of the Gods of heavens, the residents of Satyaloka,

The dwellers of the celestial sky (antariksha),

All water - born, earth - born and mountain - born - all these are but the
natures of that Brahman, the great Truth.

He who teaches Tri Suparna Manthra without Brahmins asking for it,
Would get out of the sin of killing the valorous and those Brahmins who read
it would reach Soma.

And they will purify thousands in a row Om.

Vaasthu Manthras

[Chants of the Dwelling]

Translated by P. R. Ramachander

[Vasthoshpathe is the God who protects the buildings which are residences. As soon as a building is built he occupies it. So immediately after a house is built, the guardian of the house should be made happy, this prayer in the Rig Veda is addressed to this guardian of the house. This stotra is taken from the book Veda Manthras and Sukthas published by SAKSI, Bangalore and the translation is mine own.]

Vasthoshpathe prathi jaanhihyasman,
Thsvaveso aanamivo bhavaa na,
Yath thwameha prathi thanno jushaswa,
Sham no bhava dwipade sham chathushpade. 1

Oh protector of the dwelling, please know us,
Make this home good for us and free from ills,
Please grant us what we seek from you,
Make us who are two legged and four legged* happy.
* The domestic animals

Vasthishpathe pratharano na yedhi gayasphano,
Gobhir aswebhirindho,
Ajarasasthe sakhye syama,
Pitheva puthraan prathi no jushaswa. 2

Oh protector of the dwelling, preserve and augment our assets,
Along with cows and horses, oh pretty one,
(or along with knowledge and enthusiasm, oh pretty one)
Let our companionship continue without problems,
And please treat me like a father treats his son.

Vasthishpathe,
Shagmaya samsada they sakshimahi,
Ranvaya gathumathya,
Pathi ksema utha yoge varam no,
Yuyam patha swasthibhi sadaa na. 3

Oh guardian of the dwelling,
May we possess a happy home,
Which is delightful and great,
Protect our desires in peace and in action,
And Oh Gods, look after this house.

Ameevahaa Vasthishpathe,
Vishwa roopani avishaan,
Sakhaa Suseva yedi na. 4

Oh guardian of the house, remove all ills from here,
By taking all forms of the universe,
And be my friend and provide us good service.

Abhi vo arche poshyavato nrun,
Vasthospatheem thwashtaram raranah,
Dhanya sajosh dhishana namobhir,
Vanaspatheen ooshadhee raya yeshe. 5

I sing the rik chants which are invigorating,
So that the guardian of the house and lord of forms are happy,
And to the goddess Dhishana who bestows wealth and is dear to God,
And to Soma the lord of happiness and growth,
Or
The product of forests and drugs are happy.

Vastoshpahe dhruvaasdhnaam,
Aasathram somyamanam,
Drapso bhettha puraam,
Saswatheenaam indro muneenaam sakhaa. 6

Oh Guardian of the house let the roof be strong.
And may it protect the stream of soma,
Indra is the destroyer of cities of the enemies,
And Indra is the friend of all sages.

Vandhe Bhagawatham

Translated by P. R. Ramachander

[This can be heard at: [youtube.com](https://www.youtube.com)]

1. Veda kalpatharu suphalam, Veda VyaSa krutham,
Pranamami thwam Pranamami

The wish giving tree of Vedas which was composed by Veda Vyasa,
I Salute you, I Salute you.

2. Sri Shuka keera mukha Achyutha Krishna mahitham,
Dwadasa divya skandham, Jnana virathi Sahitham,
Pranamami thwam Pranamami

The esteemed book on Achyutha Krishna from the mouth of Shukha the
parrot,
Which has twelve divine chapters along with wisdom and detachment,
I Salute you, I Salute you.

3, Brahma Sarga manvanthara kapilathika jushtam,
Druva prahladhaka charithram bhavukatha pushtam,
Pranamami thwam Pranamami

It deals with Brahma's creation, the rule of Manus and also about Kapila,
Along with auspicious stories of Druva and Prahalada
I Salute you, I Salute you.

4. Parama Bhagawatha su yaso gajapathi Sowbhaghyam,
Sindhu madana bali dhanam, vilasitha vairaghyam,
Pranamami thwam Pranamami

It deals with the luck of the very famous Lord of elephants who is greatly
learned,
The great Sacrifice of churning of the ocean with the shining detachment,
I Salute you, I Salute you.

5. Visada Bhagwat avathaaram Rama Gunaaramam,
Punya sloka sukeerthyaa pooritha jana kaamam,
Pranamami thwam Pranamami

It is a detailed account of incarnation of Rama with all good qualities,
Sung in auspicious poetic stanzas which fulfill the desire of people,
I Salute you, I Salute you.

6. Krishna Kadamrutha sindhum, Vangmaya roopa harim,
Sraya Hari leela lalitham Bhava nidhi dhivya tharim,
Pranamami thwam Pranamami

It is the sea of nectar of the stories of Krishna, The word picture of Lord Hari,
The story of the playful sports of Lord Hari, the treasure like divine boat to
cross the Karmic sea,
I Salute you, I Salute you.

7. Sravanaadhyasya Parikshith golokam Yatha,
Giridhara Hrudayam Bhagwan paavaya karunatha,
Pranamami thwam Pranamami

Hearing which king Parikshith went to the Land of Vishnu (Golokam)
And by which, the God who lifted the, mountain cleanses our heart by his
mercy,
I Salute you, I Salute you.

Vara Mangala Ashtakam

By Poet Kalidasa

Translated by P. R. Ramachander

[This prayer is supposed to be chanted before starting any action and not the end of an action. Essentially the prayer requests the blessing of all the greats of our religion to shower their blessings on us. It is supposed to be composed by poet Kalidasa, but is not in the list of Mahakavi Kalidasa's works. Not only that, it is more of a statement bereft of any similes and metaphors, casting doubt as to its authorship to him. But it is a great prayer.]

Srimath pankaja vishtarou Hariharou,
Vayur Mahendro anala,
Chandro Bhaskara vithapala varuna,
Dharmadhiraja Graha,
Pradhyumno Nalakoobhara sura gaja,
Chinthamani kousthubha,
Swami Sakthidharasthu langala dhara,
Kurvanthu no Mangalam. 1

Let Lord Brahma, Lord Vishnu and Lord Shiva,
Let the God of wind, Indra and god of fire,
Let the Moon god, Sun god, Kubhera and Varuna,
Let the god of Dharma and death and the planets,
Let Pradhyumna, Nala koobhara and the Lord Ganesa,
Let the wish giving gem and he who holds the Shakthi
And he holds the plough, do all that is good to us.

Kubhera is god of wealth, Varuna the God of rain, Pradhyumna the son of Lord Krishna, Nala Khoobara the son of Kubhera, Subramhanya holds Shakthi and Balarama holds the plough.

Gowri Sriradhithischa kadru subhaga,
Bhoothi suparnee shubha,
Savithri cha Saraswathi vasumathi,
Droupadryahalya sathi,
SWaha Jambhavathi su rukma bhaginee,
Duswapna vidwamsani,
Vela cha ambunidhe sumena makara,
Kurvanthu no Mangalam. 2

Let Goddess Parvathi, Lakshmi,
The comely Adhithi and Kadru,
Who are like the trees granting welfare,
Savithri, Saraswathi and Vasumathi,
Droupadhi Ahalya and Sathi,
Swaha, Jambhavathi and the sister of Rugmi,
Who all destroy bad dreams,
The sea coast, the treasure of water,
The good Mena and the god of love,
Do all that is good to us.

Adhithi is the mother of all devas, Kadru the mother of all snakes, Savithri and Saraswathi the wives of Brahma, Vasumathi the wife of Lord Vishnu, Swaha the wife of fire God, Jambhavathi the wife of Lord Krishna and daughter of Jambhavan, Rukmani the sister of Rugmi and wife of Lord Krishna and Mena the wife of Himalayas

Netraanaam trithayam Shivam, pasupathe-
Ragnithrayam Pavanam,
Yathad Vishnu pada thrayam Tribhuvanam,
Khyatham cha rama thrayam,
Ganga vaha padhathrayam suvimalam,
Vedathrayam brahmanam,
SAndhyaanaam trithayam Dwijai suvihitham,
Kurvanthu no Mangalam. 3

Let the god Shiva with his three eyes,
Let Pasupathi with his eyes which are three holy fires,
Let Lord Vishnu who with his three feet measured the world,
Let the very famous three Ramas,
Let he who carried the Ganga and took three steps,
Let the three Vedas learned by Brahmins,
And let the holy acts done at dawn, noon and dusk by Dwijas,
Do all that is good to us.

Three Ramas are Parasurama, Rama and Balarama, Shiva carried the Ganges, Rik, Yajur and Sama are the three Vedas and dwijas are the twice born.

Aswatho Vata vruksha Chandana tharu,
Mandara kalpa drumou,
Jamboo nimba kadamba chootha sarala,
Vrukshascha yeh ksheerina,
Sarve they phala samyutha prathi dinam,

Vibhrajanam rajathe,
Ramyam chaithra radham cha nandana vanam,
Kurvanthu no Mangalam. 4

Let the banyan, fig tree and sandalwood tree,
Let the flowering coral tree and the wish giving tree,
Let the Jamun, Lime, Kadamba, mango and the pine tree,
Which are the chose ones among trees,
And which daily are fruitful,
And create rules of plenty,
Let the pretty chaithra forest and garden,
Do all that is good to us.

Chaithra radham is a forest on the top of Maha Meru

Valmiki, Sanaka, Sanandana tharu,
Vyaso, Vasishto, Brugu,
Jabali Jamadagni, kacha, Janaka,
Gargo, Angeerasa Gouthama,
Mandathaa, Ruthuparna, Vaina, Sagara,
Dhanyo Dhilipo Nala,
Punyo Dharma sutho Yayathi Nahushou,
Kurvanthu no Mangalam. 5

Let Sages Valmiki, Sanaka and Nandana,
Let sages Vyasa, Vasishta and Bhruhu,
Let Sages Jabali, Jamadagni and father of Kacha,
Let Sages Garga, Angeeras and Gouthama,
Let kings Mandatha, Ruthuparna, Vaina and Sagara,
Let the blessed kings Dileepa and Nala,
And let the great kings Yayathi and Nakusha,
Do all that is good to us.

These are a list of great sages and great kings of the puranas

Brahma Vedapathi, Shiva pasupathi,
Suryascha Chakshu pathi,
Sakro deva pathi, Yama Pithrupathi,
Skandascha sena pathi,
Yaksho Vithapathi, harischa jagatham,
Vayu pathi praninaam,
Ithyethe pathaya samethya sathatham,
Kurvanthu no Mangalam. 6

Let Brahma, the lord of Vedas,
Let Shiva, the lord of all beings,
Let God sun who is the lord of the eyes,
Let Indra, the lord of all devas,
Let Yama, the lord of all manes,
Let Skanda, the commander in chief,
Let Kubhera, the lord of all riches,
Let Hari, the lord of the universe,
And let God wind the lord of all animals,
Join together daily,
And do all that is good to us.

Ganga, Sindhu Saraswathi cha Yamuna,
Godavari, Narmadha,
Kaveri, Sarayur mahendra thanaya,
Charmanwathi vedhika,
Kshipra vethravathi, maha sura nadhee,
Kyatha cha yaa Gandaki,
Poornaa poorna jalai, samudra sahitha,
Kurvanthu no Mangalam. 7

Let the rivers, Ganges, Indus, Saraswathi and Yamuna,
Let the rivers Godavari and Narmada,
Let the rivers Kaveri, Sarayu who is the daughter of Indra,
Let the vedic river Charmavathi,
Let Kshipra and Vethravathi the great river of gods,
Let the very famous Gandaki,
And let the ocean with its completely full water,
Do all that is good to us.

Great rivers of Indian sub continent are listed out.

Lakshmi, kousthubha parijatha kasura,
Danwanthareischandrama,
Gava Kamadugha, sureswara gaja,
Rambhadhi devangana,
Aswa saptha mukha, sudha haridhanu,
Sankho visham cha ambudhe,
Rathnanithi chathurdasa prathi dinam,
Kurvanthu no Mangalam. 8

Let Lakshmi, the gem Kousthubha, the Parijatha tree,
Let Gods Dhanwanthari and Lord Moon,
Let the wish giving cow Kamadhenu and the elephant of Indra,
Let the celestial maidens like Rambha,

Let the horse with seven faces, nectar and the bow of Vishnu,
Let the conch, the poison and ambrosia,
And let the gems, which are altogether fourteen,
Daily do all that is good to us.

The asuras and devas churned the ocean of milk for getting nectar and these
14 persons/objects came out of it.

Ihyehath Vara Mangalashtakam,
Paapou cha vidhwamsanam,
Punye samprathi kalidasa kavina,
Vipra prabhandhee krutham,
Ya pratha srunyath samahitha mana,
Nithyam padeth Bhakthiman,
Ganga sagara sangame prathi dinam,
Prapnothyasou Mangalam.

This holy blessed octet of Mangalam,
Which is the destroyer of sins,
Written presently due to blessings by the poet Kalidasa,
A work written for those learned in Vedas,
If heard with devoted attention in the morning,
Daily by the devotee of God,
Would give him blessings equal to,
Taking bath daily in the confluence of Ganges and the sea.

Vega Sethu Stotram

[Prayer to the bridge across river Vegha]

By Swami Vedantha desigan

Translated by P. R. Ramachander

[This great prayer is addressed to the Lord presiding in temple at Thiru vehaa, which is near Kanchipuram. This lord is also called Yathokthakari (He who obeys what is told to him). There is an interesting story about this. Once Lord Brahma wanted to perform Aswamedha (horse sacrifice) Yagna in the hill near Kanchi called Hastha Giri. Since his consort Saraswathi did not want him to do it, he took help from others. So the enraged goddess came as river Veghavathi (fast moving river) and wanted to destroy the Yaga. But lord Vishnu had decided to help Lord Brahma to do this sacrifice and so he assumed the form of a dam across Vegahvathi and stopped the waters. Vegha Sethu is that dam. This prayer is addressed to Lord in the form of this dam. He is called Yathokthakari because once when one of his great devotees wanted him, he relocated from Kanchipuram to Thiru Veba, with his folded bed (Adhi Sesha).]

Sriman Venkatanatharya kavi tharkika Kesari,
Vedanthacharya varyoh may sannidatham hrudhi

Venktanatha the lion among poets and debate,
Who is a great scholar of Vedantha,
Keeps the Lord always in his mind.

Yekam Vegavathi madhye,
Hasthishaile cha drusyathe,
Upaya phala bhavena,
Vyaktham param maha. 1

Once in the middle of river Vegavathi,
He himself in his own great divine form.
Was seen from the Hasthi mountain,
As a result of the means to find solution.

Eeshte gamayithum parameswara sethu bhangura,
Yatra saraswatham srotho visramyathi vishrungalam. 2

He went there as the Lord in the form of bridge to stop,
The flood of Saraswathi and reposed there for chaining it.

Jayathi jagadekha sethu,Vegavathimadhyalakshitho deva,
prasamayathi Ya: prajaanaam prathithaan samsarajaladhikallolan 3

Victory to the only bridge of the world,
Which was really God in the middle of Vegavathi,
And was well known as the bridge to cross
The sea of Samsara full of tumultuous waves.

Vibhathu neh chatesai Vishnusetu:
vegaapagaa vega vigatha hetu,
Ambhoja Yonehr yadhujnamaaseeth
Abhanga Rakshaa hayamedha Dheekshaa. 4

Let the glory of the Vishnu as a bridge brighten,
For it stops the torrential flow of Vegavathi,
With a view to protect the Aswamedha Yaga,
Of the son of the Lord who was born out of lotus.

Chaturaanana saptha tanthu goptha,
saritham Vegavatheemasou nirundhan,
Paripushayathi mangalaani pumsam
bhagavaan bhakthimataam Yathokthakaaree. 5

The four faced God with the seven strings,
Was helped by stoppage of the flow of the river Vega vathi
By the God Yathokthakari,* who would bless the devotee,
who salutes him with all that is good.
* The God who would do as he was told.

Sriman pitamaha vadhu paricharyamana:
Setheh bhujanga sayaneh sa mahabhujanga,
Pratyadisanthi bhava samcharanm prajanam
bhakthanuganthuriha yasya gatagatani. 6

The wife of Lord Brahma is doing service,
To Lord Vishnu,who sleeps on the bridge of Adhi sesha,
And who looks after his devotees in very many ways,
As he blesses them by taking care of all the events in their life.

Prasamitha hayamedha vyaapadam padma Yoneh,
sritha jana paratantram sesha bhogeh sayaanam,
Saranamupagathaa: sma: saantha: Nisseshadhosham,
satamanisethum saasvatham vegavatyaa. 7

For protecting the Aswa Medha sacrifice carried out by Brahma,
The Lord rests on the snake Adishesha in the middle of Vegavathi,
On the bridge created by hundreds of bluish stones,
And this lord lets us approach him with absolute surrender.

Saranamupagathaanaam soyamaadesakari
samayathi parithaapam sammukha: sarva jantho,
Sataguna pariNama: sannidhaou yasya nityam
vara vitarana bhuma Varanadhreesvarasya. 8

He obeys the orders of those who surrender to him,
And puts an end to their sufferings as also all those near to them,
And in front of the place where he is present, he grants boons daily,
But In this world,as Lord Varada he grants hundred folds more than that.

Kanchee Bhagyam kamala nilaya chetaso abhishta siddhi,
kalyananam nidhiravikala: kopi karunyarasi,
Punyanam na: parinathirasou bhooshayan bhogisayam
vegaasethurjayathi vipulo viswarakshaikahetu. 9

Due to the luck of Kanchi,To fulfill the wishes of Goddess Lakshmi,
Who is merciful enough to show the right way to the boon of salvation,
The lord who decorates Adhi Sesha appears as a ripened fruit,
At Vega sethu so that, the intention of her saving the world is broadened.

Phala Sruthi

Vegasethoridam stotram Venkatesaena nirmitham,
Yeh patanteh janastheshAm yathoktham kuruteh Hari.

If this Vega Sethu stotra composed by Venkatesa,
Is read,. it would lead to fulfillment of wishes by Lord Vishnu.

Salutation to the author

Kavi thankkika simhaaya, kalyani guna shaline,
Srimath Venkatesaya Vedantha Gurava Mama

Our salutations to Sri Venkatesa, the teacher of Vedantha,
Who is a lion among poets engaged in debate and,
Is the store house of all good qualities.

Srimath Nigamantha Maha Desikaya Nama

Our Salutations to the great teacher Vedantha Desika.

Vrindavana Ashtakam

[The octet on Vrindavana]

Translated by P. R. Ramachander

[Vrindavan is a place on the shores of Yamuna, very near to present day Mathura. The Yadava king Nandagopa along with his family and people shifted to this place when he found lot of troubles happening to the baby Krishna. Lord Krishna spent his childhood there and left it only when he went to Mathura to kill Kamsa. To the devotees of the Lord, this is best among the Holy places.]

Na yoga, na sidhir na mamasthu moksho,
Vaikunta loke pi na prasathvam,
Premapi na syad ithi chet taram thu,
Mamasthu vrindavana eva vasa. 1

I do not prefer yoga, occult powers or salvation,
I do not prefer to be with the Lord in Vaikunta,
Nor do I prefer to have only pure love for him,
But I would prefer to live in Vrindavana.

Taranam janur yathra vidhir yayase,
Sad bhaktha choodamanir uddhavo pi,
Veekshyaiva madhurya dhooram tad asmin,
Mamasthu vrindavana eva vasa. 2

Because due to their fate, during the strolls,
Great devotee jewels like Udhava,
Saw the sweetness existing here,
Preferred to be born here as a blade of grass,
I would prefer to live in Vrindavana.

Kim they krutham thapa kshithithi,
Gopyo pi bhume sthuvathe sma kirthim,
Yenaiva krishnangri padankithesmin,
Mamasthu vrindavana eva vasa. 3

The Gopis asked the earth they lived in,
"What Thapas and penances you did,
To get this fame and have foot prints of Krishna",
And so I would prefer to live in Vrindavana.

Gopanganaa lampata thaiva yatra,
Yasyam rasaa poornatamathvam apa,
Yato raso vai sa ithi sruthisthaan,
Mamasthu vrindavana eva vasa. 4

Because of the passionate journey of the Gopa maids,
It has become full of great sweetness,
And since Vedas say That God is sweetness,
I would prefer to live in Vrindavana.

Bhandeendra Govardhana rasa pithais,
Trisimake yojana panchakena,
Mithe vibhuthwad amithe be chasmin,
Mamasthu vrindavana eva vasa. 5

Surrounded on three sides by Bhandirayana, Govardhana,
And the place where Rasa leela used to take place,
And is of only five yojanas circumference is Vrindavana,
But it has unlimited divinity and greatness,
So I would prefer to live in Vrindavana.

Yathradhipathyam vrusha bhanu putrya,
Yenodhayeth prema sukham janaanaam,
Yasmin mamasa balavath yato asmin,
Mamasthu vrindavana eva vasa. 6

It is ruled by Radhe, the daughter of Vrusha Bhanu,
And the pleasure of love of the people rises there,
And as my strength lies in that place,
I would prefer to live in Vrindavana.

Yasmin maha rasa vilasa leelaa,
Na prapayam srirapi sa thapobhi,
Tatrollasa manju nikunja punje,
Mamasthu vrindavana eva vasa. 7

Goddess Lakshmi inspite of great penances,
Could not enter the rasa dance there,
And so to enjoy the many pretty bowers,
I would prefer to live in Vrindavana.

Sadaa rurunyanku mukhaa visankam,
Khelanthi koojanthi pikalee kirah,
Sikandini yatra natanthi thasmin,
Mamasthu vrindavana eva vasa. 8

Ruru and Nyanku deer play there always fearlessly,
And the nightingale coos endlessly,
And the bumble bees dance there with abandon and so,
I would prefer to live in Vrindavana.

Vrindavanashtakam ethad uchai,
Patanthi ye nischala budhyasthe,
Vrindavanesangri Saroja sevaam,
Sakshat labhanthe janusontha yeva. 9

Those who read this octet on Vrindavana,
With an unwavering mind,
And serve the great Vrindavana,
Would definitely get the nearness to Krishna.

Vrunda Devi Ashtaka

By Srila Visvanatha Cakravarti Thakura
Translated by P. R. Ramachander

[This great prayer is addressed to Vrunda devi who later became the Thulasi (ocimum sanctum) plant. There is a story that she was doing penance to marry Lord Vishnu and once when Ravana tried to molest her, she jumped in to the fire and became ash. This was written by Srila Visvanatha Cakravarti Thakura also known as Sri Harivallabha dasa, who reached Brindavan (the forest of Thulasi plants) and stayed there.]

1. Gangeya champeya tadith vinindi-
Rocih pravaha snapitatma vrinde
Bandhuka bandhu dyuthi divya vaso
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
Who is surrounded by the glow similar to Bandhuka [Red Ixora] flowers,
Whose splendour puts to shame gold, Champaka [Michelia Champaka]
flower and lightning,
And by the flow of that same splendour you continuously anoint your
devotees.

2. Bimbadharo udithvara manda hasya-
Nasagra mukta dyuti dipitaysye
Vichitra rathnabharana sriya adhye
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
Who has a very pretty rising smile beaking,
Out of her reddish lips resembling Bimba fruits,
Whose pearl nose ring illuminates the tip of her nose,
And who wears several amazing gem studded ornaments.

3. Samasta vaikunta- siromanau sri
Krishnasya vrindavana dhanya dhamni
Datta adhikare vrsuhaabhanu-putrya
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
Who is the crown jewel of the entire land of Vaikunta,
And who has been given the power to rule the blessed Vrindavana,
By Radha who was the daughter of Vrusha Banu.

4. Thvad aajnaya pallava pushpa bhrnga,
Mrugadibhir Madhava keli kunja
Madhvadibhir bhanti vibhushyamana
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
By whose order the garden of Lord Krishna,
Is decorated with blossoming flowers, bees,
Deer and other things, for enjoying his playful pastimes.

5. Thvadiya dhothyena nikunja-yunor
Athi yutkayoh keli vilasa siddhih
Thvat saubhagam kena niruchyatam thad
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
Due to the service rendered by you, the divine couple,
Were able to enjoy perfect playful acts in the grove,
And who can ever describe your very great luck?

6. Rasabhilasho vasatis cha vrunda-
Vane thvadeesa anghri Saroja seva
Labhya cha pumsam krupaya thavaiva
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
Indeed, due to your great mercy the people of Brindavana,
Were able to do service to the lotus feet of Lord Krishna,
In fulfilling his desire to perform the Rasa leela.

7. Thvam kirthyase satvata tantra vidhibhir
Leela abhidhana kila Krishna sakthih
Thavaiva murthis tulasi nru loke
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
The saints well versed in the science of pure strength,
Have praised you as the power of the sports of Lord Krishna,
And that the Thulasi plant is your form in the human world.

8. Bhakthyaa viheena aparadha lakshaih
Ksiptha scha kamaadhi taranga madhye
Krupamayi thvam saranam prapanna
Vrnde namaste charanaravindam

My salutations to your lotus like feet, Oh Vrinda devi,
Being devoid of devotion and having committed millions of sins,
And having been thrown deep in the middle of the waves of passion,
Oh merciful one, I have completely surrendered to you.

9. Vrundashtakam yah srunuyat padeth va
Vrindavana adhisa padhabja bhrungah
Sa prapya vrundavana nitya vasam
That prema sevam labhate krutarthah

If this octet addressed to Vrunda devi is heard or read,
By one who is like the bee visiting the lotus like feet of the Lords of
Brindavan,
He would reach and stay for ever in Brindavan,
And get loving service there and would be blessed.

Yaksha Prasna

[Questions of Yaksha]

Translated by P. R. Ramachander

[During the time when the Pandavas were living in the forest, a deer took away the stick used to make fire from the sage's home in the forest in its antlers. The saint tried to recover it but could not. He then requested the Pandavas (sons of Pandu) to trace the deer by its hoof marks and recover it. The Pandavas followed the hoof marks of the deer throughout the day and reached deep in the forest. Dharma Puthra the eldest of the Pandavas became very tired and wanted to drink some water before carrying on the chase any further. Sahadeva the youngest brother volunteered to bring the water. He spotted a lake near by. The lake was bare of any living beings except a crane. When Sahadeva tried to drink water from the lake, the crane spoke to him, Oh Sahadeva, the water of this lake is poisonous, if you drink it without answering my questions. Sahadeva did not bother and drank the water from the lake and died. After some time Nakula came in search and was surprised at seeing the dead Sahadeva. He too decided to drink water and was warned by the crane and he too died on drinking the water. The same thing happened to Arjuna and Bheema. Seeing that all his four brothers are missing, Dharma Puthra came in search. Since he was very thirsty, he too tried to drink the water from the lake. But when the crane warned him, he decided to answer the questions of the crane. Before asking questions, the crane revealed himself as a Yaksha. All the questions asked by the Yaksha were answered by Dharma Puthra to the Yaksha's satisfaction. Then the Yaksha gave a boon to Dharma Puthra to bring back alive one of his dead brothers. Dharma wanted, Nakula to be made alive. The surprised Yaksha asked him, Oh king, why did you choose Nakula, when you could have chosen Bheema and Arjuna? Dharma Puthra replied, I am alive and so my mother Kunthi has one son. I wanted my other mother Madhri also to have a son alive, The Yaksha was very much pleased and gave life back to all the Pandavas. Given below are the pointed questions asked by the Yaksha and the pithy and very direct replies given by Dharma Puthra. These are a store house of knowledge and termed as Yaksha Prasna (Questions of Yaksha). I have not been able to get the Sanskrit originals for doing the translation but depended on a Tamil book called Yaksha Prasna compiled by Sri P. N. Parsuraman and published by General Publications, Madras (2001). This is the first time the translation of the entire Yaksha Prasna is being uploaded in the web.]

1. Who makes the Sun rise?

The Brahman (the formless, all pervading God) makes the sun rise.

2. Who travel on both sides of the Sun?
Devas travel on both sides of the Sun.
(Sun travels in the sky, frequented by celestial beings called Devas.)
3. Who makes the Sun to set?
Dharma makes the Sun to set.
4. Where does the Sun establish himself?
Sun establishes himself in truth.
5. How does a man become expert in reciting Vedas?
He becomes an expert in reciting by learning it.
6. How does a man become great?
Man becomes great by Tapas (austerities).
7. How does a man become secure?
Man becomes secure by courage.
8. How does a man becomes wise?
He becomes wise by living with learned wise men.
9. What is godliness to Brahmanas?
Learning of Vedas is Godliness to the Brahmanas (people with knowledge as vocation)
10. What is the duty of Brahmanas?
Tapas (Austerity) is the duty of Brahmanas.
11. What is the human side of Brahmanas?
Pride and selfishness is the human side of Brahmanas.
12. What is sinful action for the Brahmanas?
Finding fault with others is the sinful action to Brahmanas.
13. What is godliness to Kshathriyas?
Weapons are the Godliness to Kshatriyas (Fighters and defenders)
14. What is he Dharma for Kshatriyas?
Carrying out Yagna (fire sacrifices) is the Dharma of Kshatriyas.
15. What is the human side of Kshatriyas?
Fear is the human side of Kshatriyas.

16. What is sinful action to Kshatriyas?
Not giving protection to those who seek it from them is sin for Kshatriyas.
17. Which is the Sama Veda for fire sacrifices?
Soul is the Sama Veda of fire sacrifices.
18. Which is the most important Rik Vedic chant for fire sacrifice?
Mind is the most important Rik for fire sacrifice.
19. How do you propose to make a fire sacrifice?
Rik Veda is the one which proposes the fire sacrifice.
20. What does Fire sacrifice obey always?
It always obeys the tenets of Rik Veda.
21. What is the best for farmers?
Rain is the best for farmers.
22. What is the best for those who sow seeds?
Quality seed is the best for them.
23. What wealth is the best for those who want to live stable lives?
Growing cows is the best that gives stable wealth.
24. What is the best for those who give birth?
Son is the best for those who give birth.
25. Which strong, rich and clever man is considered as not breathing, even if he breaths?
The one who does not look after Gods, guests, servants, ancestors and his own self is considered as not breathing, even if he breaths.
26. Which is heavier than earth?
Mother is heavier than earth.
27. Which is taller than the sky?
Father is taller than the sky.
28. Which is faster than wind?
Mind is faster than wind.
29. Which is more in number than grasses?
Worries outnumber grasses.

30. Which does not close its eyes even while sleeping?
Fish does not close its eyes while sleeping.
31. What does not move even after birth?
Eggs do not move even after birth.
32. What does not have a heart?
A stone does not have a heart.
33. What grows further with speed?
The river grows further with speed.
34. Who is the friend, for one goes abroad?
Education is the only friend of people who grow abroad.
35. Who keeps company to the one who stays with in his house?
Only his wife keeps company to such a person.
36. Who is the friend for the sick person?
Doctor is the friend of the sick person.
37. Who is the friend of the one who is going to die?
Charity is the only friend to such a person.
38. Who is the welcome guest to all?
Fire is the welcome guest to all.
39. What is the good deed which is stable?
That deed which leads to salvation is the stable good deed.
40. What is nectar?
Milk of the cow called Somam, is the nectar.
41. How is the entire world?
The entire world is filled with air.
42. Who travels alone?
Sun travels alone.
43. Who takes birth again and again?
The moon takes birth again and again.
44. What is the antidote for mist?
Fire is the antidote for mist.

45. Which is the vessel that can contain everything?
Earth is the vessel which can contain everything.
46. Where does Dharma (just action) normally reside?
Just action resides mainly in cleverness.
47. Where does fame normally reside?
Fame resides mainly in charity.
48. Where does heaven normally reside?
Heaven normally resides in truth.
49. Where does pleasure normally reside?
Pleasure normally resides in good conduct.
50. What is the soul for man?
Son (athmaja-born out of soul) is the soul for man.
51. Who is the companion made by God?
Wife is the companion made by God.
52. What aids man in making a living?
Rain helps man in making a living.
53. What is the place where man ultimately reaches?
Charity is the place where man ultimately reaches.
54. Which is the best giver of wealth?
Tireless effort is the best giver of wealth.
55. What is the best among things?
The knowledge that we get from learned is the best thing.
56. What is the best among blessings?
Life without sickness is the best among blessings.
57. What is the best among pleasures?
Contentment is the best among pleasures
58. Which is the best among Dharma (just actions)?
Non violence is the best among just actions..
59. Which action always gives good results?
The fire sacrifice done by three fires (Vedas) always gives results.

60. By controlling which man will never be sad?
By controlling the mind man will never become sad.
61. Friendship with who lasts for ever?
Friendship with godly persons will last for ever.
62. By leaving which will man never become sad?
By leaving anger man will never become sad.
63. By leaving which will man become rich?
By leaving out desires, man becomes rich.
64. By leaving which, man will be able to lead a happy life?
By leaving out miserliness, man would be able to lead a happy life.
65. Why should we give to Brahmins?
It is to do just action.
66. Why should we give to dancers and actors?
It is for attaining fame.
67. Why should we give it to servants?
It is for making them obey you.
68. Why should we give to the king?
It is to avoid fear.
69. By which is the world covered?
World is covered by ignorance.
70. What is the world?
The soul is the world.
71. Why does not the world shine?
World does not shine because of bad behaviour.
72. Why do friends go away?
When they get nothing from you, they go away.
73. Why does not man reach heaven?
Man does not reach heaven due to attachment.
74. When does man live like the dead?
When he is poor he lives like the dead.

75. When does a country does not have life?
When it does not have good rulers, it does not have life.
76. Which ritual to please manes does not have any result?
When it is done without Vedic pundits, it does not give results.
77. When does a fire sacrifice not yield results?
When adequate compensation is not given, it does not have results.
78. What is the way?
The way of Godly men is the only way.
79. What is water?
Sky is water
80. What is food?
Food is beings
81. What is poison?
Begging from others is poison.
82. What is the proper time to carry death anniversary?
When you see a learned Brahmin, it is the proper time.
(At this stage Dharma Puthra asks the Yaksha, What do you think? Instead of answering Yaksha continues with his questions.)
83. What is the grammar for austerity?
Standing in one's own Dharma (prescribed just action) is austerity.
84. What is Dhama?
Dhama is controlling the mind.
85. What is the best patience?
Bearing pleasures, sorrow, becoming great, being downgraded with equanimity is the best patience.
86. What is Jnana?
Jnana (wisdom?) is knowing the real truth.
87. What is Sama?
Being peaceful within mind is Sama.
88. What is the best mercy?
Wishing for pleasures for all is the best mercy.

89. What is righteousness?
Having the same attitude towards everybody is righteousness.
90. Who is the enemy who cannot be defeated by man?
Anger is the enemy that cannot be defeated by man.
91. Which is the disease that has no end?
Avarice is the disease that has no end.
92. Who is considered as a holy man?
He who loves all and does good for all, is considered as a holy man.
93. Who is considered as not holy?
He who does not have mercy is considered as not holy.
94. Which is considered as insensibility?
Not understanding Dharma (just action?) is considered as insensibility.
95. What is honour?
The pride in oneself is called honour.
96. What is laziness?
Not doing Dharma (just action?) is laziness.
97. What is sorrow?
Ignorance is sorrow.
98. What is considered as stability by holy men and sages?
Steadfastly following one's own Dharma is defined as stability by them.
99. What is courage?
Controlling the five senses is courage.
100. What is a good bath?
Cleaning the mind of the accumulated dirt is the good bath.
101. What is the best charity one can do?
Saving life of others is the greatest charity one can do.
102. Who is fit to be considered as a scholar?
He who knows Dharma (just action)) can be considered as a scholar.
103. Who can be considered as an atheist?
He who does not believe in other worlds is an atheist.

104. Who is considered as an arrogant fool?

An atheist can be considered as an arrogant fool.

105. What is passion?

That which leads to birth and death is called passion.

106. Which is considered as unhealthy competition?

Unnecessary turmoil of the mind is unhealthy competition.

107. What is pride?

Ignorance is pride.

108. What is snobbishness?

Telling others that I am the only follower of Dharma is snobbishness.

109. What is considered as the special God called luck?

The result of charity done by oneself is considered as the special God called luck.

110. What is considered as the bad habit of carrying tales?

Enjoying telling news about others is this bad character.

111. When will the contradictory notions of wealth, passion and Dharma come together?

When your wife and dharma agree with each other, then these concepts come together.

112. Which man will reach the indestructible hell? Please reply me quickly. Indestructible hell is continuously being born and dying in this world again and again. Some of the causes are:

- a. Tempting a poor Brahmin with charity of wealth and not giving it.
- b. Telling lies in the practice of Vedic rituals.
- c. Not enjoying our own wealth and not using to help others also.

113. Tell me after careful thought how Brahmanism is born .Is it through birth, character, learning Vedas or knowledge of sciences?

Birth, learning of Vedas and knowledge of science are not necessary aspects of Brahmanism. It is due to one's own character. One with good character never becomes bad and one with bad character is always considered as bad. He who is interested in rituals and who also has full control over his senses is the real Brahmin.

114. What does one who tells sweet words get?

He becomes friends for everybody.

115. What does one who does planned actions get?

He attains success.

116. What does one who has many friends get?

He lives happily.

117. What does one who is attached to Dharma get?

He attains salvation

118. Who attains happiness?

He, who does not take loan, does not go to a foreign country for living and one who can cook and eat at least green leaves, is the one who attains happiness.

119. What is surprise?

The fact that people thinking themselves as stable and permanent, in spite of seeing several deaths daily is surprising.

120. What is the path?

There is contradiction in teaching of Vedas as well as the teaching of several great sages. Apart from this the path of Dharma as explained by the learned is difficult to understand.

121. What is the event that happens daily?

The earth is a very big cooking vessel. Sky is the lid to this vessel. The cook called Time puts all movable and immovable things in to this vessel. He takes the firewood of night and day and lights them up with Sun. He stirs it with ladles called seasons and months and this happens daily.

122. Who is called purusha (man) among those who are living and with all his desires fulfilled?

Good deeds done with no interests in the fruits or with interests in its fruits, make one's name spread in heaven and earth. Till his fame lasts, he is called Purusha.

123. Who pervades in everything?

He who considers desire and hatred, pleasure and pain, what is coming and what is being lost etc with equanimity is called Brahma Jnani (knower of Brahman) and he is the one who pervades in everything.

Yama Ashtakam

[Octet addressed to Yama, the God of death]

Translated by P. R. Ramachander

[Here is a prayer Sung by Savithri to Yama to get back her husband.]

Savithri Uvacha:-

Savithri Said:-

1. Thapasaa Dharma Rajaya, pushkare Bhaskare puraa,
Dharmasam yam sutham prapa Dharmarajam namamyaham.

In the olden times, Sun God got Yamuna and Dharma Raja as children,
And the son who is the follower of Dharma, was named as King of Dharma.

2. SamathAa Sarva bhootheshu yasya Sarvasya Sakshina,
Atho yan nama Samanam ithi tham pranamamyaham.

He treated every living being as equal and is the witness of everything,
And thus he was equal to his name and I Salute him.

3. Yenaa anthascha krutho, viswe Sarveshaam jeevinaam param,
Karmo anuroopa kalena, tham kruthantham namamyaham.

He made all beings of the world die,
At the proper time and I Salute him who puts an end.

4. Bbarthi dandam dandachyaa, paapinaam shudhi hethave,
Namami tham Danda dharam, ya Saastha Sarva karmanam.

He gave punishment using his scepter to the sinners to make them pure,
I Salute he who holds the scepter, who is the teacher of all duties.

5. Viswe ya kavalayathyeva Sarvayuschapi Santhatham,
Atheeva durnirvarya cha tham kaalam pranamamyaham.

Since he was swallowing the world and he always takes away all souls,
At highly exceptional circumstances and I Salute that Kala.

6. Thapaswi Vaishnavo dharmo, Samyami vijithendriya,
Jeevinaam karma phaladham tham Yamam pranamamyaham.

An ascetic following the Vaishnava Dharma, one who has won over his senses,
And one who awards the results of Karma to beings is Yama and I Salute him.

7. Swa Athmaramascha Sarvagno Mithram Punykruthaam Bhaveth,
Paapinam Klesadham Yasya, Puthro Mithro Namamyaham.

Rejoicing in his own self, one who knows all, one who is a friend of those who do good deeds,
And one who troubles sinners is the son of Sun God and I Salute him.

8. Yajjanma Brahmaano vamse jwalantham Brahma thejasaa,
Yo dhyayathi Param brahma Brahma vamsam namamyaham.

He took birth in the clan of Brahma and shined with effulgence of Brahmana,
And he meditates on the divine Brahman, and I Salute the clan of Brahma.

Phala Sruthi

9. IthyukthwAa Saa cha Savithri praninama Yamam Mune,
YamasthAam Vishnu Bhajanam karmapakam uvacha ha.

Oh Sage, after saying this, Savithri saluted that Yama,
And Yama heard her praise of Lord Vishnu due to her ripening of her Karma.

10. Idham Yamastakam nithyam prathar uthaya padeth,
Yamath thasya bhayam Nasthi Sarva paapath pramuchyathe.

If this octet on Yama is read daily as soon as one gets up in the morning,
He will have no fear of Yama and would get rid of all his sins.

11. Maha Paapi yathi paden nithyam Bhakthyaa cha Narada,
Yama karothe tham shudham kaya vyuhena nischitham.

Oh Narada, if a great sinner reads it daily with devotion,
Yama will make him pure from at the time of his soul separating from body.

Ithi Sri Brahma Vaivartha Maha purane prakruthi khande Savithri krutha Sri
Yamashtakam Sampurnam.

Thus ends the octet on Yama composed by Savithri which occurs in the first chapter of Brahma Vaivartha Maha Purana.

Yamuna Ashtakam [1]

[The octet on river Yamuna]
Translated by P. R. Ramachander

[River Yamuna is one of the major tributaries of river Ganges. Its waters are slightly coloured black. On its shores is Brindavan and Mathura, the places where Lord Krishna lived. It is supposed to originate from the Kalinda Mountain.]

Murari kaya kalima lalama vari dharini,
Thrunikrutha vishtapaa triloka soka harini,
Manonukoola koola kunja punja dhootha durmatha,
Dunothu may mano malam kalinda nandini sada. 1

Let the dirt in my mind be removed by the daughter of kalinda,
Who carries within her water of the colour of Lord Krishna,
Who has the fame of making heavenly pleasures as low as grass,
Who destroys the sorrows of the entire three worlds,
And who destroys the bad in bad people,
In the several small huts all along her shores.

Malapahari varipooraa bhoorimandithamrutha,
Bhrusam prapathaka prapanchanadhipanditha nisa,
Sunanda nandananga sanga raga ranjitha hitha,
Dunothu may mano malam kalinda nandini sada. 2

Let the dirt in my mind be removed by the daughter of kalinda,
Who has mixed lot of nectar in her sin killing tide of water,
Who is decorated by water which destroys sins,
Who is capable of giving god like stature,
Who is greatest in destroying great sins,
Who is on all days and all moments moving without rest,
Who bears the reddish colour from the body of Krishna.
And who is the one who does what is liked.

Lasatharanga sanga dhootha bhootha jatha pathaka,
Naveena madhuri dhureena bhaktha chatha chathaka,
Thatantha vasa dasa sahamsa samsruthahnikaamadha,
Dunothu may mano malam kalinda nandini sada. 3

Let the dirt in my mind be removed by the daughter of kalinda,
Who destroys all sins of all beings by the touch of her moving tides,
Who has her Chathaka* like devotees waiting to drink her new happy nectar,

And who daily fulfills the wants of her swan like devotees living on her shore.

* A mythical bird which drinks rain and survives.

Vihara rasa khedha bheda dheera theera marutha,
Gathagirama gochare yadheeya neera charutha,
Pravaha sahacharya pootha medhini nadhee nadha,
Dunothu may mano malam kalinda nandini sada. 4

Let the dirt in my mind be removed by the daughter of kalinda,
Who has the breeze which removes the exertion,
Of Lord Krishna after his vigorous Rasa Kreedha,
Who has the flow of water which can not.
Possibly be described adequately by words,
And who makes the land through which she flows,
And the streams joining her greatly holy.

Tharanga sanga saikathanthareekam sada sitha,
Saranisakaramsu manju manjari sabhajitha,
Bhavardhana pracharunambu nadhuna visharadha,
Dunothu may mano malam kalinda nandini sada. 5

Let the dirt in my mind be removed by the daughter of kalinda,
Whose sand filled beaches are populated by several sages,
Who is being worshipped by the pretty flower like rays of the autumn moon,
And who has the sweet waters capable of destroying sorrow of life.

Jalantha keli kari charu radhikanga ragini,
Swabharthuranya durlabha gatham gathmsa bhagini,
Swadatha hashta suptha sindhu bedhanathi kovidha,
Dunothu may mano malam kalinda nandini sada. 6

Let the dirt in my mind be removed by the daughter of kalinda,
Who has the wash of the body of Radha interested in water sports,
Who cannot be approached by anybody except her husband,
Who has more water from the streams joining her,
Who is very capable of making the ocean,
Who is her sleeping husband into tumultuous action

Jalachithachyuth anga raga lambatali shalini,
Vilola radhika kuchantha champakali malini,
Sabhava gaha nava theerna bharthru bruthya narada,
Dunothu may mano malam kalinda nandini sada. 7

Let the dirt in my mind be removed by the daughter of kalinda,
Who drowns the bees who are attracted,
By the waters washing the body of Lord Krishna,
Who has the fallen champaka garland worn
By the tired Radha, decorating her hair,
And who gives salvation to gopas,
Who enter in to her to take bath.

Sadaiva nandanandakeli Sali kunja manjula,
Thatoththa phulla mallika kadambha renu soojwala,
Jalava gahinaam nrunaam bhavabdhi sindhu paradha,
Dunothu may mano malam kalinda nandini sada. 8

Let the dirt in my mind be removed by the daughter of kalinda,
Who has pretty banks full of small homes where Krishna plays,
Whose luster is increased by mixture of pollen
From open jasmine flowers from plants in her banks,
And who helps people taking a dip in her to get salvation.

Yamuna Ashtakam [2]

Translated by P. R. Ramachander

[River Yamuna is one of the major tributaries of river Ganges. She is the daughter of Sun God. Her waters are slightly colored black. On her shores is Brindavan and Mathura, the places where Lord Krishna lived. She is supposed to originate from the Kalinda Mountain.]

Krupaa paaraa vaaraam thapana thanayam thapa samanin,
Murari preyasyam bhava bhaya dhavam, bhktha varadam,
Vipa jjalanmukthaam sriyamapi sukhapthe prathi dhinam,
Sadhaa dhero noonam bhajathi Yamunam nithyaphaladham. 1

The courageous one daily without fail worships the Yamuna,
Who daily leads to results, who is ocean of mercy,
Who is the daughter of Sun, Who gives relief in heat,
Who is the darling of Krishna, who removes fear of birth,
Who blesses her devotees, who is far away from danger,
And is like Goddess Lakshmi in blessing us with comfort.

Madhu vana charini, bhaskara vahini, jahnavi sangini, Sindhu suthe,
Madhu ripu bhooshani, Madhava thoshini, Gokula bheethi vinasa krutha,
Jagadhaka mochini, manasa dhayini Kesava kelini dhana gathe,
Jaya Yamune Bhaya bheethi nivarini sankata nasini pavaya maam. 2

Oh destroyer of fear, Oh destroyer of Sorrow, make me pure, Oh Yamuna,
Who flows through Madhu forest, Who is daughter of Sun, Who merges with
Ganges,
Who is the daughter of the sea, who considers Krishna as her ornament,
Who makes Lord Krishna happy, who removes fear from Gokula,
Who removes the sins of people, who grants wisdom, ,
And who has pattern of flow suitable to Krishna's play.

Ayi madhure Madhu modha vilasini Shaila viharini Vega bhare,
Parijana palini dushta nishoodini, vanchitha kama vilasa dhare,
Vraja pura vasi janarjjitha pathaka haarini viswa janopddharike,
Jaya Yamune Bhaya bheethi nivarini sankata nasini pavaya maam. 3

Oh destroyer of fear, Oh destroyer of Sorrow, make me pure, Oh Yamuna,
Who is pretty, sweet and shines, Who lives in the mountain,
Who is full of speed, who looks after devotees, who destroys bad people,
Who fulfills the desires, who removes sins earned by people of Vraja
And uplifts all the people living in the universe.

Athi vipadhambhudhi magna janam, bhavathapa satha kala manasakam,
Gathi mathi heena masesha bhaya kula magadha pada Saroja yugam,
Runa bhaya bheethama nishkruthi pathaka koti sathayutha punja tharam,
Jaya Yamune Bhaya bheethi nivarini sankata nasini pavaya maam. 4

Oh destroyer of fear, Oh destroyer of Sorrow, make me pure, Oh Yamuna,
Who removes the fear of those people who are drowned in the sea of danger,
Affected by several type of deep sorrows become stony and idiotic,
Who are with unpaid debts, who have done sins which do not have
redemption,
And have surrendered at the lotus feet of yours.

Nava jadha dhyuthi koti lasathanu hema mayabhara rajithake,
Thadidhava heli padanchala chanchala shobhitha peetha suchela dhare,
Mani maya bhooshana chithra patasana ranjhitha ganjitha bhanukare,
Jaya Yamune Bhaya bheethi nivarini sankata nasini pavaya maam. 5

Oh destroyer of fear, Oh destroyer of Sorrow, make me pure, Oh Yamuna,
Who wears golden ornaments on her body having the shine of black rich
cloud,
Who wears waving yellow silk at the end of her feet
Which finds the streak of lightning slower,
And who with her gem studded ornaments, coloured cloths
And gem studded throne wins over the light of the sun God.

Shubha puline Madhu matha ya dhoothbhava rasa mahothsava keli bhare,
Ucha kula chala rajitha moukthika hara maya dhara rodhasike,
Nava mani kotika bhaskara kanjuli shobhitha tharaka hara yuthe,
Jaya Yamune Bhaya bheethi nivarini sankata nasini pavaya maam. 6

Oh destroyer of fear, Oh destroyer of Sorrow, make me pure, Oh Yamuna,
Who has got a great banks, who is full of raasa plays of the exuberant
Krishna,
Who spreads luster to all directions by the pearl garland worn over her high
breasts,
And who wears the star necklace over her golden dress, with gems studded
on its rim.

Kari vara moukthika nasika bhooshana vatha chamth krutha chanchalake,
Mukha kamala mala surabha chanchala matha Madhu vratha lochanake,
Mani gana kundala lola parisphura dakula ganda yugaa malake,
Jaya Yamune Bhaya bheethi nivarini sankata nasini pavaya maam. 7

Oh destroyer of fear, Oh destroyer of Sorrow, make me pure, Oh Yamuna,
Who has a attractive mien due to her nose studs made
Using the rare the gems which form inside the elephant's head,
Whose face is surrounded by bees attracted by the pleasant scent emanating
from there,
And whose cheeks reflect the studs on her ears full of gems.

Kala rava noopura hema mayaachitha pada saroruha sarunike,
Dhimi dhimi Dhimi thala vinodhitha manasa manjula pada gathe,
Thava paada pankaja masritha manava chitha sadakhila thapa hare,
Jaya Yamune Bhaya bheethi nivarini sankata nasini pavaya maam. 8

Oh destroyer of fear, Oh destroyer of Sorrow, make me pure, Oh Yamuna,
Who has lotus like feet which is lighted by the golden anklets making pretty
sound,
Who has a gait which charms the mind with the beats Dhimi, Dhimi, Dhimi,
And who destroys all worries of those who surrender to your lotus like feet.

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